

ABSTRACT

The present study is an investigation of young Korean Protestants' views of other faiths and how they understand mission and evangelism based on those views. The empirical research shows that a considerable number of young Korean Christians have now embraced pluralistic viewpoint concerning other religions, along with the postmodern relativistic perspective about truth claims. This research concludes that both perspectives weaken the motive of traditional Christian evangelism and mission toward people of other faiths.

The empirical research also indicates the urgency to recognize pluralistic and relativistic tendencies among young Korean Protestants in the history of the Korean Protestant Church. In other words, the emerging pluralistic and postmodern viewpoint, which is gaining popularity among young Koreans, is beginning to compete with the dominant traditional Korean Protestant exclusivistic theology of religions. Thus, we are beginning to see the competition between exclusivism and pluralism or relativism (religious and postmodern).

An important missional issue regarding exclusivism and pluralism is that both can easily fail to engage people of other faiths. While the former closes its door by not listening to people of other faiths, the latter finds it unnecessary to share the Christian faith. As a result they both have that the tendency to avoid engaging with the 'other,' that is, people of other faiths. In response, the researcher suggests "interreligious dialogical evangelism," with the intention to escape the missional dangers post by both exclusivism and pluralism, and to encourage Christians to engage the 'others' in dialogue and love for evangelism.

The discussion on dialogical approach to people of other faiths is located in the history of the International Missionary Council and the World Council of Churches. Having taken other faiths into consideration since the 1910 Edinburgh Conference of the World Missionary Conference, many mission thinkers have become involved in how to do missions toward people of other faiths. The dialogical approach to people of other faiths has proved to be a desirable way of doing missions. On the other hand, evangelicals have argued that its ultimate goal should be evangelism. Therefore, integrating the strengths of these two approaches, for the Korean Protestant Church and the new generation of Christians, the researcher suggests interreligious dialogical evangelism as the most viable approach to people of other faiths.

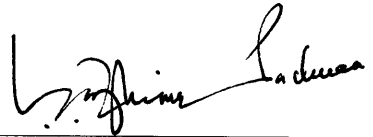
DISSERTATION APPROVAL SHEET

This dissertation, entitled
MISSION BETWEEN RELIGIOUS PLURALISM AND THE POSTMODERN CLAIM OF TRUTH:
A STUDY OF YOUNG KOREAN PROTESTANTS' VIEWS OF OTHER FAITHS

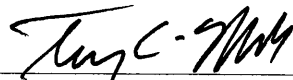
Written by
Suh Tae Yun

and submitted in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy in Intercultural Studies

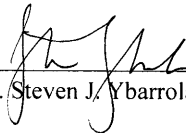
has been read and approved by the undersigned members of
the Faculty of
Asbury Theological Seminary



Dr. Lalsangkima Pachuau, Mentor



Dr. Terry C. Muck, Reader



Dr. Steven J. Ybarrola, Reader

**MISSION BETWEEN RELIGIOUS PLURALISM AND THE POSTMODERN CLAIM OF TRUTH:
A STUDY OF YOUNG KOREAN PROTESTANTS' VIEWS OF OTHER FAITHS**

A Dissertation

Presented to the Faculty of
Asbury Theological Seminary
Wilmore, Kentucky

In Partial Fulfillment of the
Requirements for the Degree
Doctor of Philosophy in Intercultural Studies

Dissertation Committee:

Dr. Lalsangkima Pachuau, Mentor

Dr. Terry C. Muck, Reader

Dr. Steven J. Ybarrola, Reader

By

Suh Tae Yun

May 2011

TABLE OF CONTENTS

List of Diagram	vii
List of Figures	vii
List of Tables.....	viii
Acknowledgements.....	x
Chapter One: Statement of Problem and Research Questions.....	1
Personal Experience.....	1
Background of the Problem	2
The Korean Revival (1903-1910).....	2
Modernization in Korea.....	4
Church Growth and Modernization	5
Globalization and Korea	9
Postmodernism in Korea	11
Religious Characteristics of Korea	11
Statement of the Problem	13
Research Questions	14
Methodology	14
Library/Academic Research	14
Empirical Research.....	15
Delimitation.....	16
Significance of the Research	17
Definition of Key Terms	17
Chapter Two: Historical-Theoretical Framework: Ecumenical and Evangelical Views of	
Other Religions (Esclusivism, Fulfillment/Inclusivism and Pluralism)	21
Ecumenical View of Other Religions.....	21
Evangelical View of Other Religions.....	47
Summary	65
Chapter Three: Theory of Truth: the Comparison between Biblical and Postmodern	
Views	67
The Concept of Truth	67
The Biblical Concept of Truth	71

Postmodernists' Concept of Truth and Christian Truth Claim	79
Jean-François Lyotard	79
Jacques Derrida.....	82
Michel Foucault.....	84
Richard Rorty	86
The Postmodern Shift in Korea.....	90
Chapter Four: Protestant Understanding of Other Faiths in Korea: A Historical	
Description.....	94
The Period of the North American Protestant Missionaries (1884-1910)	94
The Colonial Period of Japan in Korea (1910-1945)	113
From Liberation in 1945 to the Present.....	121
Conclusion.....	136
Chapter Five: Current Young Christians' Understanding of Other Faiths and Truth Claim	
.....	139
Some Examples of Previous Events and Studies	139
Cardinal Stephen Kim Sou Hwan's Attitude toward Other Religions	139
SBS's " <i>Sinui Gil, Inganui Gil</i> " ("The Way of God, the Way of Human Beings").....	140
Gallup Korea's Related Data.....	142
Christian Ethics Movement (기독교윤리실천운동) and Church Trust Network (교회신뢰회복네트워크)'s Survey.....	147
Two Samples	148
Demographics of the Samples.....	148
Data Analysis (1): Religious Pluralism.....	153
Statement One.....	153
Statement Two.....	154
Statement Three.....	157
Statement Four.....	161
Statement Five	162
Statement Six.....	164
Statement Seven	165

Statement Eight.....	166
Statement Nine	168
Statement Ten	170
Statement Eleven	171
Statement Twelve	172
Statement Thirteen.....	174
Statement Fourteen	175
Statement Fifteen.....	176
Statement Sixteen	177
Statement Seventeen.....	179
Statement Eighteen.....	180
Data Analysis (2): Postmodern Truth Claims.....	181
Statement Nineteen.....	181
Statement Twenty.....	186
Statement Twenty One	188
Findings and Implications	189
Chapter Six: Toward Theology of Interreligious Dialogical Evangelism.....	198
Interreligious Dialogical Evangelism Is Biblical.	199
Interreligious Dialogical Evangelism and Trinitarian Missiology (<i>Missio Dei</i>).	203
Interreligious Dialogical Evangelism Is Dialogical.	217
Interreligious Dialogical Evangelism Is Evangelical.	219
Interreligious Dialogical Evangelism Is Claiming the Christian Truth in the Trinity	221
Interreligious Dialogical Evangelism Is Practical.	224
Implications to the Korean Church and Young Christians	228
Appendix: Survey with Questionnaire.....	232
Bibliography	236

LIST OF DIAGRAM

Diagram 5.1.....	156
------------------	-----

LIST OF FIGURES

Figure 5.1 Gallup Korea	142
Figure 5.2 Gallup Korea	143
Figure 5.3 Gallup Korea	144
Figure 5.4 Gallup Korea	144
Figure 5.5 Gallup Korea	145
Figure 5.6 Gallup Korea	145
Figure 5.7 Gallup Korea	146
Figure 5.8 Gallup Korea	169

LIST OF TABLES

Table 1.1 GNP and Occupational Structure in Korea.....	5
Table 1.2 Rate of Urbanization.....	5
Table 1.3 Religious Population and the Rate of Growth	6
Table 5.1 Area.....	149
Table 5.2 Gender.....	149
Table 5.3 Age Distribution	149
Table 5.4 Marriage.....	150
Table 5.5 Denomination.....	150
Table 5.6 Christian Family	151
Table 5.7 Period of Attending Church.....	152
Table 5.8 Young Adult Group Attendance	152
Table 5.9 Evangelism toward People of other Faiths	153
Table 5.10 Statement One.....	154
Table 5.11 Statement Two	156
Table 5.12 Statement Three	160
Table 5.13 Statement Four.....	161
Table 5.14 Statement Five	163
Table 5.15 Statement Six	165
Table 5.16 Statement Seven.....	166
Table 5.17 Statement Eight.....	167
Table 5.18 Statement Nine.....	170
Table 5.19 Statement Ten	171
Table 5.20 Statement Eleven	172

Table 5.21 Statement Twelve174

Table 5.22 Statement Thirteen175

Table 5.23 Statement Fourteen176

Table 5.24 Statement Fifteen177

Table 5.25 Statement Sixteen179

Table 5.26 Statement Seventeen180

Table 5.27 Statement Eighteen181

Table 5.28 Statement Nineteen186

Table 5.29 Statement Twenty188

Table 5.30 Statement Twenty One.....189

ACKNOWLEDGEMENTS

First and foremost I express my gratitude to our Triune God who has inspired, empowered and guided me during my long academic journey. I confess He gave me insight and strength to achieve this research project.

Also, I thank my mentor Dr. Lalsangkima Pachuau and committee members Dr. Terry C. Muck and Dr. Steven J. Ybarrola. Their warm advice and encouragement have been indispensable in writing this dissertation. I am also grateful to the faculty and staff at the E. Stanley Jones School of World Mission and Evangelism: Dr. George G. Hunter III, Dr. Michael A. Rynkiewich, Dr. Eunice E. Irwin, Dr. Arthur G. McPhee, Dr. Russell West, Dr. John Hong, Mrs. Pat Richmond and Mrs. Patti Walker.

I am also thankful to Rev. John J. Yun and members of Korean Evangelical Church of New York, who financially supported me in order that I could complete my doctoral study. I will never forget their help and support.

My deep gratitude and love should also go to my father Rev. Yun Jang Gyun who is in heaven, my mother Kim Dong Soon, and my parents-in-law Rev. Ryu Gi Seo and Yeo Phil Ho. Without their everyday prayers, this dissertation could not have been finished.

Finally, I thank God for my lovely wife Seong Hyei and our two adorable sons Yeongchan and Yeongseo (Justin). They are my precious treasures that God gave me. Special thanks to my wife for her prayer and sacrificial support for me. This dissertation was able to be written because of her immense support and love.

CHAPTER 1

STATEMENT OF PROBLEM AND RESEARCH QUESTIONS

Personal Experience

Telling my personal experience helps explain the problem of this study. I was born in 1969 and reared in a Christian pastor's family. In 1988, I entered theological school in order to be a pastor, where the question of the salvation of people of other religions became an important issue to consider and search for workable solutions.

I was interested in the debate on religious pluralism that existed at that time among some theologians in my country of South Korea, so issues such as Christology and soteriology became major subjects in my thinking. In particular, the issue of salvation of people of other faiths has confused me. Furthermore, I questioned, "What is the destiny of the unfortunately unevangelized before their death including people of other faiths? Do they go to hell?"

Such confusion was also the beginning of the crisis of my Christian worldview, which was formed and made solid by my pious parents and the churches I attended. The more I studied Christian "Truth," the more I was confused by religious plurality and pluralism. The border of my Christian worldview was blurred. Prior to this experience, I saw Christianity as the only way for people to be saved, but afterwards, I began to doubt, and saw the possibility of other religions as means of salvation. In sum, I came to see Christianity as an individualistic, biased, and exclusivistic religion. Decisively, this experience caused me to live for some time without the motives for mission and evangelism.

Now I consider that such an experience resulted from the impacts religious pluralism and postmodernism had on my way of understanding. Through this experience, I further came to consider what today's younger Christians' understanding of mission is, especially toward people of other faiths. My hunch is that they are influenced by religious pluralism and postmodernism causing their Christian missional and evangelical mindedness to being weakened.

Background of the Problem

The Korean Revival (1903-1910)

During recent years, one of the most conspicuous features of mission history in Korea has been the Korean Revival, which has been a genuine Pentecost. Fifty thousand Korean Christians passed through its refining fires, and today, through that experience, the Korean Church knows the terrible character of sin, the power of Christ to save, the efficacy of prayer, and the immanence of God. (World Missionary Conference 1910, 77)

This is the expression of the Edinburgh World Missionary Conference of 1910, describing the Korean Revival, which was a series of revivals that occurred in Weonsan (or Wonsan) during 1903, and Pyeongyang (or Pyongyang) from 1907 to 1910.

More specifically, George H. Jones, who was an early Methodist missionary in Korea from 1888 to 1909, reported the evidences of the "genuine" work of the Holy Spirit in the Korean Revival for The Sixth International Convention of The Student Volunteer Movement for Foreign Missions in New York (December 29-January 2, 1910). Following are the points he made: (1) the unity and cooperation that prevails among Christ's forces, (2) the marvelous numerical growth of the Church in Korea, (3) the wonderful religious awakening, which came to the Korean Church, (4) the interest in the

Word of God, (5) the giving of money and time for self-support of church and evangelization, and (6) the wonderful prayer life of the Korean Church (Jones 1910: 307-10).

In line with this, Elmer L. Towns and Douglas Porter consider the Korean Revival to be a part of history's greatest revivals, along with the Welsh Revival (1904-1905), the Azusa Street Revival (1906-1915), the Mizo Revival (1906) and the Manchurian Revival (1908), all in the twentieth century. According to Towns and Porter, the Korean Revival quickly transformed the Korean Church into a powerful force for God's transformation of Korean culture and society. Towns and Porter describe as follows:

As the churches were revived, they were gripped by a burning passion to reach the lost in their community. Everywhere, revived churches began to see drunkards, gamblers, adulterers, murderers, thieves, self-righteous, Confucianists and others transformed into new creatures in Christ. (Towns and Porter 2004, 44)

They say that the Korean Revival also had the Korean Church reach beyond its borders to other nations in Asia (Towns and Porter 2004, 44). Consequently, the Korean Revival gave birth to "a burning passion" of evangelism /mission and rapid numerical growth in the Korean Church. Notable is that, as Towns and Porter suggest, people of other religions were also regarded as the objects of evangelism and mission. The early Christians actively engaged in evangelizing them.

Modernization in Korea

Modernization and its accompanying Westernization in Korea began with the entry of American missionaries in the late nineteenth century. However, after the Korean War (1950-53), devastated Korea showed indefatigable zeal in modernization in order to

rebuild South Korea in terms of both industrialization and urbanization. First, the industrialization of Korea was initialized by the Park Jeong Hee¹ government's First Five-Year Economic Development Plan 1962-1966. This plan called for a 7.1 percent annual growth rate and made an initial economic base for export-oriented industrialization (Mason 1981, 95). This strategy was continued under the subsequent Second (1967-1971), Third (1972-1976), and Fourth (1977-1981) Five-Year Economic Plans (Mason 1981, 96). Through these plans, Korea experienced rapid growth of economy, which continued until the 1990s. Table 1.1 exhibits the economic growth (GNP per capita) and the change of occupational structure in Korea. According to this table, GNP tremendously increased from \$79 in 1960 to \$ 10,076 in 1995 (though the economy faltered in 1997-1998). Furthermore, while primary (agrarian) industry declined from 63 percent in 1963 to 12.5 percent in 1995, secondary industry increased from 8.7 percent in 1963 to 23.6 percent in 1995. At the same time, the service industry greatly increased from 28.3 percent in 1963, to 64 percent in 1995.

Table 1.1 GNP and Occupational Structure in Korea
(Statistics Korea 1995, 315)

Year	GNP Per Capita (US\$)	Primary Industry	Secondary Industry	Service Industry
1960	79	-	-	-
1963	100	63.0	8.7	28.3
1970	253	50.4	14.3	35.3
1980	1,597	34.0	22.5	43.5
1990	5,883	17.9	27.6	54.5
1995	10,076	12.5	23.6	64.0

¹ Korean names throughout this paper are written in the order they are written in Korea: a family name (usually one syllable) followed by a given name (usually two syllables).

Second, this rapid industrialization also caused rapid urbanization of Korea. Table 1.2 exhibits the urbanization process of Korea. The rate of urbanization to a great extent increased from 28 percent in 1960 to 81.9 percent in 1990. Industrialization drove much of the rural population to urban areas for jobs and better lives. In this process, the traditional (Confucian) extended family system in the rural areas was forced to change into many small nuclear families.

Table 1.2 Rate of Urbanization
(Lee 1989, 138)

Year	1960	1965	1970	1975	1980	*1985	*1990
Rate of Urbanization (%)	28.0	33.4	40.4	48.4	57.3	74.3	81.9

Church Growth and Modernization

During the modernization period, the Korean Protestant Church experienced one of the most remarkable growth rates in church history, as Table 1.3 reveals. Approximately, 736,000 Protestants existed in 1962, as contrasted with 8,146,000 in 1994. The increase was more than 1000 percent between these years. The table also shows that the rate of church growth peaked in the middle of modernization.²

Table 1.3 Religious Populations and the Rate of Growth
(Kim 2002, 1)

Year	1962	1970	1985	1991	1994
Protestants (N)	736,000	3,192,621	6,489,000	8,037,000	8,146,000
Rate of Growth (%)		333.7	103.3	23.9	1.4
Catholics (N)	590,000	779,000	1,865,000	2,476,000	2,640,000

² Buddhism saw a much more explosive growth between 1962 and 1970 than the Korean Protestant Church. At that time, the growth rate of Buddhism was 619.5 percent with an increase from 687,000 to 4,943,000 (Kim 2002, 27).

Rate of Growth (%)		32.0	139.4	32.8	6.6
Buddhists (N)	687,000	4,943,000	8,059,000	11,729,000	10,921,000
Rate of Growth (%)		619.5	63.0	45.5	-6.9

Regarding the relationship between church growth and modernization, Andrew E. Kim argues that the Korean Protestant Church played a role as a principal agent in economic, political and social modernization (Kim 2000, 113). Kim describes the situation as follows:

Economically, the postwar relief aid, much of which was channeled through missionary agencies, included not only modern goods that were distributed to the needy, but also modern technologies that were subsequently utilized in the government's major economic drives of the 1960s and 1970s. Politically, Koreans first became acquainted with several key values that mark modernity, such as freedom, human rights, democracy and equality, largely through Christianity. (Kim 2000, 113)

Park Yong Shin similarly mentions, "Protestantism offered a vision of how society should be transformed by introducing new political ideas, such as freedom, equality, human rights and democracy, and offering various social services to Koreans, irrespective of class and gender" (Park 2000, 507).³ In addition, Andrew Kim indicates a social element:

Socially, it was the missionaries who introduced institutional philanthropy by founding the nation's first orphanages and schools for the blind; the Korean churches have followed in their footsteps by maintaining an extensive network of social services, including those for the poor, the elderly, and the mentally or physically challenged, that were in line with the process of modernization. (Kim 2000, 114)

Kim concludes that because of these roles of the churches, the following took place:

³ Unfortunately, because of the one-sided focus on achieving economic growth, regardless of the consequences, such ideals were not accomplished in the process of modernization, though some Christians strenuously struggled for them through "Minjung Theology and the Minjung Church Movement."

Many Koreans viewed the acceptance of the gospel not only as a means of entry into modern society, but also as access to what is believed to be a more advanced civilization... conversion to Christianity came to mean Enlightenment, inspiring the proselytized to do away with many inadequate aspects of their traditional religious worldviews and behaviors. (Kim 2000, 114)

In other words, this identification of Christianity as a gateway to modernity and success fueled the rapid growth of Christianity until the early part of the 1990s.

Two points can be added to Kim's view. One is that as Korea was urbanized, people were increasingly alienated from their extended families and their communities. Peter Chin adequately describes in "Sociological Analysis on Korean Church Growth," that when people became distressed and were lost in the radical social change and, thus, needed a new religion that could provide a new community, a new family, and a new identity in the urban area, the Church provided them with such community. Through churches, their need of belonging and the need for authentic relationships were satisfied.⁴

The second point concerns Christians' energetic evangelical zeal. Kim Byong Suh explains thusly:

Korean churches had the so-called Nevius mission policy from the early period of the missionary activities. The Nevius policy stressed self-propagating, self-governing, and self-supporting mission.... Korean church leaders gradually became independent from the foreign mission establishment. The independent nature of the Korean churches is indeed a source of energetic evangelical zeal.... Such energetic evangelical zeal has greatly aided the expansion of church membership.

Consequently, Kim rightly concludes the following: "The explosive growth of the Korean churches is, therefore, a function of rapid industrialization and modernization, along with the traditional characteristics [energetic evangelical zeal] of the Korean Church" (Kim 1985, 70).

⁴ <http://www.strategicnetwork.org/index.php?loc=kb&view=v&id=12250>, accessed on 27 September 2010

Although the Korean Protestant Church helped the modernization of Korea in many aspects as mentioned thus far, Korea's strong emphasis on economic values and material forces over all else has had an impact on Christians' self-understanding as well.

Park Yong Shin explains the impact in the following manner:

Christians did not distance themselves from the dominant economic ideology but accepted it. Since the years of economic growth, material affluence has assumed huge importance in pastoral sermons and ministry of the churches. Economic affluence has been worshipped to the extent that the biblical concept of blessing has come to mean achieving socio-economic prosperity. (Park 2000, 519-520)

As a result, most Christians came to prefer a big car, a big house, and a big church, with the emphasis being on the word *big*. In any case, Christians' evangelical and missional zeal has blossomed in the process of modernization.

Globalization and Korea

Korea began to experience the process of globalization in the late 1980s. While Thomas L. Friedman regards the fall of the Berlin Wall (11/9/89) as the first "flattener" that flattened or globalized the world (Friedman 2006, 50), in the case of Korea, the 1988 Seoul Olympics was the catalyst for globalization. Yi Jeong Duk credits the 1988 Seoul Olympics for having "changed the Korean social mood, forcing people to try to understand other people, to open their borders wider, and to consider Korea as a part of the world" (Yi 2002, 11).

Then, from 1993, the Kim Young Sam government launched an internationalization policy called *seggyehwa* (globalization) as its primary policy. In the first meeting of The Committee to Advance Globalization organized in 1995, President Kim Young Sam defined Korea's globalization goals as the following:

First, to become a leading nation in the world; second, to reform irrational social customs and consciousness; third, to unite all Korean north and south; fourth, to advance Korea's unique value system and traditional culture onto the world stage; finally to participate in solving global problems. (Yi 2002, 11)

These goals were outward ones from Korea to the world.

Inwardly, as Yi says, “globalization is most visible in the Westernization of the Korean economy, society, and culture by the introduction and dissemination of technology, knowledge, social institutions, commodities, and images which originated in the West” (Yi 2002, 12). Through television, the internet, and other communication systems, Koreans easily experience foreign culture—fashion, popular music, movies, videos, and ideas—without travel. Yi consequently says the following about these influences:

Globalization constitutes a complete change in the social framework of Korea. Korean people have experienced a fundamental change in their daily lives over the last century. Social relationship, consumption, leisure activities, value systems, and meaning systems have simultaneously changed. These changes reflect not only the globalization of Korea but also the industrialization of Korea. (Yi 2002, 12)

However, globalization means only Westernization. In terms of religion, globalization impacts both traditional and new religions. In other words, what is notable in the process of globalization is the re-evaluation of Korean traditional culture and values (especially, Confucian), which were ignored in the process of modernization. In due course, Korea experienced the revival of traditional religions. For example, Buddhism had already markedly grown and became the first religion that surpassed the Protestant Church. Buddhism now tries to evangelize people via a cable channel, a radio station, and an internet website. Another main belief system, Confucianism has begun to be declared as a religion, not just a non-religious philosophy. Confucian priests are being

selected in order to make Confucianism a religious institution for Korean people. In addition, shamanism is also becoming popular.

As Donald Baker explains, globalization also impacted the revival of new religions such as Chundogyo, Daejonggyo, Jeungsangyo, *Won* Buddhism, the Unification Church, and others. Baker says that Korea's new religions, of which are more than 200 exist in South Korea, are the results of efforts to preserve traditional Korean values in the changing period of globalization (Baker 2009, 206).

Postmodernism in Korea

Some scholars emphasize that under the impact of globalization, Korea is in transition from being a modern society to becoming a postmodern society. For example, Kim Tae Chang believes that the most important way to understand the future of Korea is by understanding the postmodern shift (Kim 1995, 319). More earnestly, Shin Kuk Won observes the postmodern cultural changes in Korea. According to him, postmodernism already began to sweep through the country in the 1980s in the form of literary and philosophical theories, and now it affects lives through the mass media (Shin 2005, 326). Further discussion will be made on postmodernism in Korea later in this study.

Religious Characteristics of Korea

Therefore, this research reveals that globalization has fostered pluralism in various aspects, including religions. To better understand the emerging religious pluralism in Korea, we turn to the characteristics of religious plurality in Korea. Buddhism, Confucianism, Christianity, and many new religions coexist in Korea.

Recently, Islam has started to become popular. This religious plurality in Korea has certain characteristics. First, the fact that different religions co-exist among a single ethnic people is unique. The 2005 Population Census released by the Korea National Statistics Office shows that the total percentage of people out of the entire population (approximately 48 million) who have a religion is 53.1 percent, and 46.5 percent have no religion. Of the religious people, Buddhists make up 43 percent; Protestants, 34.5 percent; Catholics, 20.6 percent; Confucianists, 0.4 percent; Won Buddhists, 0.5 percent; and others combine to 1 percent (<http://www.kosis.kr/wnsearch/totalSearch.jsp>, accessed on 27 September 2010). A very rare phenomenon in the history of the world is that various religions have co-existed in Korea that consists of only one ethnic group, who use one language and possess the same skin color.

The second characteristic is that Buddhism, Christianity, and Confucianism⁵ have all maintained a considerable influence on Korean society, without one particular religion taking precedence over another. India, China, Japan, and the United States are often considered to be multi-religious, yet further investigation reveals that Hinduism controls India, Communism hinders religious activities in China, and Shinto and Buddhism are the dominant religions in Japan. Furthermore, the multi-religious situation in the United States is strongly founded on Judeo-Christian traditions. Thus, it is clear that the religious situation in the United States, India, China, and Japan is quite different from that of Korea (Kim Chong Suh 2004, 154).

⁵ Comparatively, Confucians are few in numbers in Korea, which may mean their influence on the Korean society is infirm. However, this view is not true. Confucian values such as the harmony between the Heaven and human beings and rituals such as the ceremonies of coming of age (관, 冠), marriage (혼, 婚), funeral (상, 喪), and ancestral worship (제, 祭) have been deeply infiltrated to the Korean society through a long history. This is why Korea is sometimes called “a Confucian society.”

Third, it is rare that a Western religion like Christianity (Protestantism) is strong in an Asian country. Although Protestantism has been introduced in many Asian countries, no country exists where it succeeded as it has in Korea. Despite its much shorter history in Korea than Buddhism and Confucianism, Christianity's growth has been fast in Asian countries. Possibly, this is unprecedented in the world beyond Asia. In short, along with that, the distinction exists that Protestantism is strong along with other traditional religions in the Asian country of Korea.

Fourth, this plurality of religions implies that although they may be in conflict with each other, the religion of a person may influence or may be influenced by those around him or her in such a small society. More specifically, over fifty percent of the entire Korean nation claim to have a religion. The probability that a person who professes faith in a religion, is more than thirty percent, excluding Christians who represent about twenty percent of the nation (Kim 2004, 155).

Statement of the Problem

Both religious pluralism and postmodernism are getting more persuasive in Korean society. In other words, they are becoming crucial criteria that affect the way Koreans perceive and think about the world. This relativistic way of thinking is apparent among young people. Taken for granted is that this phenomenon also impacts the Korean Church, especially young Christians. I believe that both the pluralistic view of religions and the postmodernist understanding of truth young Korean Christians' view of other religions and understanding of mission toward other religious peoples, by pressuring them to stay calm toward people of other religions without witnessing the Christian faith

(Cf. Jaura 1997, 37)⁶. This is a serious problem of today's Korean church. In order to demonstrate this problem, studying various empirical studies about young Korean Christians is necessary. As such, this research aims to illuminate what their views are concerning people of other faiths and their understanding of mission toward those people who believe differently from Christianity.

Research Questions

The main questions of this research are the following two: "What is today's young Korean Christians' understanding of other religions and of mission toward people of other religions?" and "Is today's young Korean Christians' understanding of other religions and of mission toward people of other religions being influenced by religious pluralism and postmodernism?" A sub-question is the following: "If young Korean Christians are impacted by religious pluralism and postmodernism in some ways, what is a proper theological suggestion for them?"

Methodology

Library/Academic Research

The researcher used library research in order to obtain the theoretical framework for the analysis of young Korean Christians' understanding of other religions, which consists of exclusivism, inclusivism, and pluralism. The researcher reviewed books, articles, and statements about these three viewpoints of religions other than Christianity made available at the B. L. Fisher Library of Asbury Theological Seminary in Wilmore,

⁶ http://citygate.org/files/field_studies/Young_People_in_PM_Society.pdf, page 37, accessed on 3 November 2010.

Kentucky. In particular, the theologies of religions developed through the history of the World Council of Churches and the Lausanne Movements and evangelical theologians were helpful. Through this library research, the researcher made statements such as “Other religions are not ones of salvation,” “All religions are ultimately toward God,” “The teachings of other faiths are valuable, but they lack the truth,” etc. and included them on the questionnaire that was used for empirical research.

Empirical Research

The researcher also used a “questionnaire-based” survey for young Korean Christians (Protestants), who currently attend a church. The questionnaire consists of twenty-one statements, which include exclusivistic, pluralistic views of other religions, attitudes toward other religions or the methodology of evangelism of young Christians; and postmodernism, in particular, postmodern truth claims.

The main focus of the analysis of the collected data concerns how those who have a pluralistic view of other religions responded to statement one (“I am interested in evangelism or mission.”) and statement nineteen (“There is no absolute truth, and a view of truth is different from cultures.”). This analysis presented the relationship between young Korean Christians’ view of other religions, and their view of mission and evangelism toward those who have other religions.

This questionnaire was conducted by a professional research company in Korea World Survey (<http://www.wsurvey.net>). Distribution was online to those who have membership of the company and have Christian faith. They filled in the questionnaire, and not until 300 persons completed the process was the data gathering finished. Through

this survey, the researcher finally gained 296 answered questionnaires, after rejecting several ones because the respondents were either Catholic or professed no Christian faith. Comparatively, all data was answered in a free and anonymous setting. The respondents were not exposed to the collector or to the researcher. This set is called Group A.

The researcher also obtained 144 answered questionnaires through the researcher's colleagues, who are currently in charge of a young adult group in nine different churches— three Presbyterian, two Holiness, two God's Assembly, one Baptist and one Korean army church. From the beginning, these respondents were selected by the collectors (the researcher's colleagues), and their answers were also exposed to the collectors; therefore, some restrictions applied. This set is called Group B.

Delimitation

First, this research focused on young Korean Christians' understanding of mission only toward people of other religions. Second, this research confined itself to young Korean Church members, who were born in the late 1970s through the early 1990s, within the Protestant Church. Third, this research was mostly accomplished near or in Seoul. Finally, although various elements affect missional mindedness of young Korean Christians, this research focused only on the issues of religious pluralism and postmodernism.

Significance of the Research

This study may be the first study to illuminate what is young Korean Christians' understanding of other religions and mission toward those of other religions. As a

foundational work, this study is important and promising for developing the theology of religions, contextual theology, apologetics, and a mission strategy for young Christians in the changing Korean society in order that they may have passion and motivation for evangelism.

Definition of Key Terms

Mission: David Bosch defines mission as being the total task that God has given in order to accomplish the salvation of the world. His thoughts are expressed as follows:

In its missionary involvement, the church steps out of itself, into the wider world. It crosses all kinds of frontiers and barriers: geographical, social, political, ethnic, cultural, religious, ideological. Into all these areas the church-in-mission carries the message of God's salvation. Ultimately, then, mission means being involved in the redemption of the universe and the glorification of God. (Bosch 2008, 8)

Evangelism: Bosch seems to best define evangelism as follows:

Evangelism involves witnessing to what God has done, is doing, and will do... It therefore does not announce anything that we are bringing about but draws people's attention to what God has brought about and is still bringing about. Evangelism is not a call to put something into effect. It gives testimony to the fact that Christ has already conquered the powers of darkness (Col. 1:13) and has broken down the middle wall of partition (Eph. 2:14-17)... Christians commend not themselves but the love of God as known in Jesus. (Bosch 2008, 11)

According to Bosch, evangelism is "the core, heart, or center of mission" (Bosch 2008:9).

In line with Bosch, the researcher defines that evangelism means to take part in the mission of God (*missio Dei*) and witness to what God has done, is doing, and will do through God the Son and God the Holy Spirit. This research focuses on evangelism rather than mission.

Exclusivism: According to Alan Race, exclusivism is based on Acts 4:12, “And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved,” and John 4:12, which reads—“I am the way, and the truth, and the life; no one comes to the Father, but by me.” Exclusivism counts the revelation in Jesus Christ as “the sole criterion by which all religions, including Christianity, can be understood and evaluated” (Race 1982, 10-1). Thus, exclusivism can be defined as the belief in Jesus Christ as the only Savior of the universe. Other religions are totally excluded from salvation.

Inclusivism: According to Race, inclusivism is “both an acceptance and a rejection of the other faiths, a dialectical ‘yes’ and ‘no.’” He explains further:

On the one hand, it accepts the spiritual power and depth manifest in them, so that they can properly be called a locus of divine presence. On the other hand, it rejects them as not being sufficient for salvation apart from Christ, for Christ alone is savior. (Race 1982, 38)

Thus, inclusivism can be defined as the view that other religions must be fulfilled by the gospel, which is sufficient for salvation.

Pluralism: Pluralism is “the view that all religions are equally effective in teaching truths especially bringing salvation about” (Griffiths 2001, xv). In other words, pluralism holds that “any notion that a particular ideological or religious claim is intrinsically superior to another is necessarily wrong” (Carson 1996, 19). Based on these definitions, for non-Christians, pluralism appears to be a tool to dispute the exclusivism of the Christian faith, claiming that Christianity is one of many religions in the world and that the Christian faith, therefore, should not be imposing its beliefs on people of other religions. Pluralism also forces to pose a barrier between Christians and non-Christians in order that they may not engage with one another. On the other hand, Christians belief in

the notion that makes one have interest in the question of salvation of people of other faiths, including those they could not hear the gospel before death or who died in infancy.

Postmodernism and Postmodernity: Grenz defines these words. He describes postmodernism as referring to “an intellectual mood and an array of cultural expressions that call into question the ideals, principles, and values that lay at the heart of the modern mindset.” Postmodernity, in turn, refers to “an emerging epoch, the era in which we are living, the time when the postmodern outlook increasingly shapes our society” or “the era in which postmodern ideas, attitudes, and values reign” (Grenz 1996, 12).

In terms of truth, postmodernism is a claim that no absolute truth exists. What is called truth is what is constructed in society and culture. In other words, truths are not found but made. Therefore, they are different, from society to society, from culture to culture, and from individual to individual. All truths are subjective, not objective or absolute. Postmodernism does not allow a truth as the absolute truth. It requires respecting none’s neighbor’s (other’s religions) truth as being that neighbor’s version of truth. In short, postmodernism is a relativist view of truth. In this sense, it supports religious pluralism.

Religious Truth Claims: A religious truth claim refers to any concept or doctrine that says it alone is the truth and other opinions are false. For example, Christian truth, which is found in Jesus Christ’s life, work and teachings, claims that it alone is the only truth and other claims are false (Griffiths 2001, 31). This statement is religious truth claim.

Interreligious Dialogue: John V. Taylor defines interreligious dialogue as follows: “A sustained conversation between parties who are not saying the same thing

and who recognize and respect contradictions and mutual exclusions between their various ways of thinking” (Taylor 1981, 94). John R. Stott gives a similar definition: “dialogue is a conversation in which each party is serious in his approach both to the subject and the other person, and desires to listen and learn as well as to speak and instruct (Stott 1975, 81).

Interreligious Dialogical Evangelism: Interreligious dialogical evangelism is the synthesis of mission as participation in the mission of the Trinity, mission as interreligious dialogue, and mission as evangelism. Further discussion on this concept is revealed in chapter six.

CHAPTER 2

HISTORICAL-THEORETICAL FRAMEWORK: ECUMENICAL AND EVANGELICAL VIEWS OF OTHER RELIGIONS (EXCLUSIVISM, FULFILLMENT/INCLUSIVISM AND PLURALISM)

This chapter describes both the ecumenical and evangelical views of other religions from the historical perspective in order to interpret the data collected from the research. The history of ecumenism and evangelicalism includes their views or theologies of other religions for the one hundred years since the World Missionary Conference of 1910. Therefore, they are considered to be a good theoretical framework for analyzing young Korean Protestants' views of other religions in Korea. This framework partly serves for chapter five, "Current Young Protestants' Understanding of Mission toward People of Other Faith in Korea."

Ecumenical Views of Other Religions

Serious theological consideration of other religions in the ecumenical circle began in the 1910 Edinburgh Conference of the World Missionary Conference⁷ (Jacques Matthey 2001, 432), which dealt with, among others, "missionary problems in relation to the non-Christian world." A kind of new attitude different from the existing exclusivistic Christian understanding of other faiths was demonstrated at the Edinburgh Conference. Above all, the report of Commission IV entitled *The Missionary Message in Relation to Non-Christian Religions* analyzes two hundred answers from a questionnaire sent to

⁷ It is considered to be the birthplace of the modern ecumenical movement and gave birth to a continuation committee, which prepared the creation of the International Missionary Council (IMC) in 1921 (Lalsangkima Pachuau 2002, 29). Since then, the encountering of other faiths has become an important issue in Christian missionary thinking.

missionaries and church leaders around the world. It addressed a variety of beliefs systems, including animism, Chinese religions, Japanese religions, Islam, and Hinduism (The World Missionary Conference 1910, 3). The report's concluding chapter emphasizes two missiologically important points:

The first of these is the practically universal testimony that the true attitude of the Christian missionary to the non-Christian religions should be one of true understanding and, as far as possible, of sympathy. That there are elements in all these religions which lie outside the possibility of sympathy is, of course, recognized, and that in some forms of religion the evil is appalling is also clear. But nothing is more remarkable than the agreement that the true method is that of knowledge and charity, that the missionary should seek for the nobler elements in the non-Christian religions and use them as steps to higher things, that in fact all these religions without exception disclose elemental needs of the human soul which Christianity alone can satisfy, and that in their higher forms they plainly manifest the working of the Spirit of God. On all hands the merely iconoclastic attitude is condemned as radically unwise and unjust. (World Missionary Conference 1910, 267)

The second point is that “along with this generous recognition of all that is true and good in these religions, there goes also the universal and emphatic witness to the absoluteness of the Christian faith” (World Missionary Conference 1910, 268). The report indicates that one might criticize these two attitudes as being incompatible. That is to say, if Christianity alone is true and final, all other religions must be false, and thus they should be denounced as falsehoods. However, the following paragraph of the report this idea:

Against that criticism we may, in the first place, set the massive fact that the great weight of evidence before us shows that these witnesses do not feel this contradiction. Deeper consideration of the facts indeed leads us to the conviction that it is precisely because of the strength of their conviction as to the absoluteness of Christianity that our correspondents find it possible to take this more generous view of the non-Christian religions. They know that in Christ they have what meets the whole range of human need, and therefore they value all that reveals that need,

however imperfect the revelation may be. (World Missionary Conference 1910, 268)

Then, the report demonstrates the fulfillment approach to non-Christian faiths in the next paragraph:

Nowhere is the slightest support found for the idea that Christianity is only one religion among others, or that all religions are simply different ways of seeking the one Father, and are therefore equally pleasing in His sight. One massive conviction animates the whole evidence that Jesus Christ fulfils and supersedes all other religions, and that the day is approaching when to Him every knee shall bow and every tongue confess that He is Lord to the glory of God the Father. (World Missionary Conference 1910, 268)

A representative of this fulfillment approach was J. N. Farquhar⁸, who was one of the respondents to the questionnaire as a missionary in India. The report wrote that Mr. Farquhar of Calcutta may be taken as a typical representative of this approach (World Missionary Conference 1910, 181).⁹

Although the fulfillment approach was broadly reflected at Edinburgh (Yates 1994, 26), there were also those who were critical of the fulfillment ideas such as Alfred G. Hogg, who was the author of *Karma and Redemption* (1909) and also a respondent to the questionnaire. The report wrote that Hogg has suggested that instead of asking what elements in Hinduism present points of contact with Christianity and constitute a preparation for it, a better result would have been obtained by asking where one can most readily create in the Hindu consciousness points of contact with the Christian

⁸ J. N. Farquhar was already known as a representative of the fulfillment school (Yates 1994, 26).

⁹ In *The Crown of Hinduism* (1913), Farquhar argued that Christianity is the crown of Hinduism (Farquhar 1913, 58, 64). He consistently saw Christian faith as a fulfillment of Hinduism as it had fulfilled Judaism. Respecting the Hindu soul's longing for God and fellowship with Him, he said that Christ fulfills the unfulfilled longings and aspirations of the Hindu (Farquhar 1913, 76).

consciousness, and thereby prepare the way for an Indian type of Christianity (World Missionary Conference 1910, 185).

Regarding this issue, Eric J. Sharpe says that Hogg was strongly opposed to the suggestion that Christianity fulfills Hinduism (Sharpe 1982, 66). Yates also mentions that for Hogg, the fulfillment theory rather obscured the fact that it fulfills by destroying, at least partially (Yates 1994, 28). However, this does not mean that Hogg denied God's presence and work within Hinduism. Harold Netland indicates that Hogg had much more positive views on this matter (Netland 2001, 42).

The first enlarged meeting of the International Missionary Council (IMC), which came into being in 1921, was convened in Jerusalem in 1928. The fulfillment approach to other religions was also dominant (Ramachandra 2005, 4).¹⁰ The first volume of the Jerusalem report *The Christian Life and Message in Relation to Non-Christian Systems of Thought and Life* states the following:

Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become. In Him we come face to face with the Ultimate Reality of the universe. He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever-unfolding revelation of the God in whom we live and move and have our being.

At the same time, the report continues with the following:

We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness... We recognize as part of the one Truth that sense of the Majesty of God and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with ultimate reality conceived as spiritual, which is prominent in Hinduism; the belief in a

¹⁰ Vinoth Ramachandra, "'The Missionary Message in Relation to Non-Christian Religions': The Edinburgh 1910 Commission IV Report and Beyond," www.towards2010.org.uk/downloads/t2010paper04ramachandra.pdf, accessed 3 August 2010.

moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism. (International Missionary Council 1928, 492)

This fulfillment attitude was again challenged by William E. Hocking of Laymen's Foreign Missions Inquiry, as Hogg had done. In *Re-thinking Missions* (1932), Hocking argues that Christianity must "make a positive effort, first of all to know and understand the religions around it, then to recognize and associate itself with whatever kindred elements there are in them" (Hocking 1932, 33). In other words, the relationships among religions must take "the form of a common search for truth (Hocking 1932, 47), stimulating to grow people of other religions toward the ultimate goal, unity in the complete religious truth" (Hocking 1932, 44). He concluded that the purpose of missions is not to conquer or displace other religions and their followers to Christianity, but "to seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, endeavoring to give effect to his spirit in the life of the world" (Hocking 1932, 326). In the more popular milieu of the fulfillment view of other religions, Hogg and Hocking appear to show a more inclusive or pluralistic view of other religions than the fulfillment approach.

However, Hogg's and Hocking's views as well as the fulfillment approach were attacked by Hendrik Kraemer (Stott 1975, 64). In preparation for the second IMC meeting to be held in Tambaram, India in 1938, Kraemer wrote *The Christian Message in a Non-Christian World* (1938). In this book, he made the attack that both views lead to theological relativism. He asserted the discontinuity between the revelation in Christ and all other religions (Kim 2004, 56) by arguing the following:

Fulfillment, then, is not the term by which to characterize the relation of the revelation in Christ to the non-Christian religions. To use it engenders

inevitably the erroneous conception that the lines of the so-called highest developments point naturally in the direction of Christ, and would end in Him if produced further. The Cross and its real meaning—reconciliation as God’s initiative and act—is antagonistic to all human religious aspirations and ends, for the tendency of all human religious striving is to possess or conquer God, to realize our divine nature (*theosis*). Christ is not the fulfillment of this but the uncovering of its self-assertive nature; and at the same time the re-birth to a completely opposite condition, namely, the fellowship of reconciliation with God. (Kraemer 1938, 123)

In accordance with Kraemer’s theological position, the 1938 Tambaram meeting defended the ultimate truth of the Christian message vis-à-vis other religions. In his address “Continuity or Discontinuity” at the conference, Kraemer repeatedly says the following:

The relation of the world of spiritual realities... is not that of continuity, but of discontinuity... There are, to be sure, longings and apperceptions in the religious life of mankind outside the special sphere of the Christian revelation... Yet, it is mistaken and misleading to describe the religious pilgrimage of mankind as a preparation or a leading up to a so-called consummation or fulfillment in Christ...because these longings and apprehensions when exposed to the searching and revolutionary light of Christ, appear to be blind and misdirected... Mankind in its totality is in a state of hostility toward God as he *really is*. (Kraemer 1939, 2-3)

Like Hogg, C. F. Andrews, T. C. Chao, and Karl L. Reichelt, other existed who also had a much more positive view of other religions in terms of God’s self-revelation and work within them (Netland 2001, 42). In particular, Reichelt, according to Yates, was especially significant in his attempt to open dialogue with Chinese religion (Yates 1994, 82). Thus, the Tambaram report says the following:

There are many non-Christian religions that claim the allegiance of large multitudes. We see and readily recognize that in them are to be found values of deep religious experiences and great moral achievements. Yet we are bold enough to call men out from them to the feet of Christ. We do so because we believe that in Him alone is the full salvation which man needs. Mankind has seen nothing to be compared with the redeeming love of God in the life and death and resurrection of Christ. We do not think that God has left Himself without witness in the world at any time. Men

have been seeking Him all through the ages. Often this seeking and longing have been misdirected. But we see glimpses of God's light in the world of religions, showing that His yearning after His erring children has not been without response. Yet we believe that all religious insight and experience have to be fully tested before God in Christ... Christ is revolutionary; He brings conversion and regeneration when we meet Him. (International Missionary Council 1939, 184-5)

Although this report consequently reflects both strands—the one building on what is good and true in non-Christian faiths, the other subverting them by intensifying the dissatisfaction of their devotees and leading them to a Christological transformation—with regard to non-Christian religions, the issues debated at Tambaram remained unresolved (Netland 2001, 42).¹¹

While Kraemer's position dominated Protestant missionary thinking since the Tambaram Conference (Perry 1998, 37) becoming the kind of prototype for evangelicals' view of other religions, it began to be "radically" challenged in, when the International Missionary Council (IMC) asked study centers around the world to join in the study project, "The Word of God and the Living Faiths of Men," in order to continue the inconclusive debate begun at the Tambaram Conference. Consequently, Paul D. Devanandan, Director of the Christian Institute for the Study of Religion and Society (CISRS) in Bangalore, India proposed that a Christian discussion of the living faiths must be informed by real encounters with persons of other faith traditions. According to S. Wesley Ariarajah, Devanandan's claim was "an important landmark, because it established the principle that the peoples of other faiths should no longer be the objects of our discussion, but partners in our conversation" (Ariarajah 1997, 213-4).

¹¹ After Tambaram, unfortunately, neither the Whitby Conference of 1947 (Cf. Stephen Neill's 'The Church in a Revolutionary World') nor the Willingen Conference of 1952, which called for an end to "church-centric" mission, gave serious consideration to the religions (Yates 1994, 135).

At the New Delhi Assembly of the World Council of Churches (WCC) in 1961, at which the integration of the IMC into the WCC became effective,¹² as one of the key speakers, Devanandan challenged the churches to take seriously the experience of the younger churches especially in Asian lands, where they have to work and struggle together with peoples of different religions, expressing his concern for a theology of “communication” with people of other faiths. His argument reads as follows:

If God’s redemptive activity in Jesus Christ is a fact with which we should reckon in every human situation, it is not so much by total destruction that he manifests his power, but by radical renewal of what we cherish as valuable. (Devanandan 1961:162)

Thus, the theme of dialogue first surfaced in this Assembly as “a form of evangelism which is often effective today” (WCC 1961, 84). Importantly, from the New Delhi Assembly came the point that interreligious dialogue has been indispensable to fulfillment or inclusivist view of other religions and missions toward people of other religions.

Therefore, from now on, let us focus on interreligious dialogue that has been debated in the ecumenical world. The seminal concern for dialogue at the New Delhi Assembly, according to S. Wesley Ariarajah, was further considered at the first Division on World Mission and Evangelism (DWME) conference in Mexico City in 1963, which came into being with the WCC largely continuing the work of the IMC (after the 1971 restructuring of the WCC, this was called the Commission on World Mission and Evangelism, CWME) (Pachau 2002, 34). The report of the conference contains the following summarization:

¹² The first and the second assemblies of the WCC were held in Amsterdam, Netherland in 1948 and Evanston, USA in 1954, respectively. In 1961, the WCC integrated the IMC as its Division on World Mission and Evangelism (DWME, later CWME).

Christian witness¹³ to men of other faiths involves more than a simple declaration of Christian truth, to be accepted or rejected by them. It is important to recognize that a follower of another religion has his reason for believing in it. These reasons may be part of the preparation for his understanding of the gospel. It is also important to recognize that many followers of other faiths today find satisfaction and inspiration in the ways their faiths are being reinterpreted to lend added meaning to individual, social and national life... True dialogue with a man of another faith requires a concern both for the gospel and for the other man. Without the first, dialogue becomes a pleasant conversation. Without the second, it becomes irrelevant, unconvincing or arrogant. (WCC 1964, 306-8)

A more significant discussion on dialogue took place at the East Asia Christian Conference (EACC) in Bangkok in 1964. The EACC's statement titled "Christian Encounter with Men of Other Beliefs" sent to the WCC shares the following defense:

In the first place, the absolute necessity of studying and understanding the beliefs and practices of devotion of those with whom Christians would converse; not simply the classical formulations of their beliefs but the actual ways in which men hold their convictions and live their lives... Knowledge of one another's beliefs and convictions and a life shared together will then enable each party to the conversation to enter into the feel of the other, so that prejudices can be allayed, historic misunderstandings can be avoided and all postures of superiority can be eschewed. That this whole attitude and approach involves risk is true, but it is the kind of risk without which theology becomes disloyal to the adventure of the Incarnation and the exposure of the Cross. (A Commission of the EACC Assembly 1964, 453-4)

On the other hand, the Second Vatican Council (1962-65) of the Catholic Church influenced to a great extent the ecumenical theology of mission. One of the theologians, who contributed to the background thinking, was Karl Rahner (Yates 1994, 166). Rahner's theology, which views that Christ is already present in the other religions and regards their adherents as "anonymous Christians," was propounded not only by a Catholic Raimundo Panikkar but also by Protestants such as D. T. Niles, P. D.

¹³ Lalsangkima Pachuau says that in the 1963 Mexico City conference of the WCC's DWME, we see new efforts to widen the horizons of ecumenical mission understanding. That is to say, mission was clearly understood as "Christian witness" (Pachuau 2002, 36).

Devanandan, M. M. Thomas, and R. B. Manikam from Asia (particularly, India) (Yates 1994, 176). Since Rahner's theology, according to Joseph H. Wong, theologians have moved from an exclusive to an inclusive view regarding Christ and the salvation of non-Christians. Some have moved further into a pluralistic view (Wong 1994, 610). Meanwhile, since Vatican II, the Catholic Council for Inter-Religious Dialogue (previously known as "the Secretariat for Non-Christians") has regularly been invited to the meetings of the WCC (e.g. Kandy in 1967, Ajaltoun in 1970, or Zurich in 1970) and vice versa (Selvanayagam 2004, 172).

Serious interest in interfaith dialogue appeared at the WCC Conference convened in Kandy, Sri Lanka, in 1967, which brought together for the first time Catholic, Orthodox, and Protestant theologians (Kenneth Cragg, Lyn de Silva, Johannes Blauw, and others) to discuss the relationship between Christians and people of other faiths. Such interest was expressed in the statement entitled "Christians in Dialogue with Men of Other Faiths." The statement starts with saying, "We Christians would express our sincere desire to enter into dialogue, admitting our past failures in both charity and understanding" (The Protestant/Orthodox/Catholic Consultation 1967, 338). Then it states, "God's love and purposes of salvation extend to all mankind" and "love always seeks to communicate. Our experience of God's communion with us constrains us to communion with men of other beliefs" (1967, 339). In further defense the statement says, "We believe that Christ is present whenever a Christian sincerely enters into dialogue with another man" (1967, 339) Then the statement deals with the themes of readiness for dialogue, inner dialogue, responsibility for dialogue, credibility in dialogue, and range of

dialogue. It also addresses the interrelatedness between dialogue and proclamation as follows:

For Christians, proclamation is the sharing of the Good News about God's action in history through Jesus Christ. Proclamation is made in other ways besides dialogue, but should always be made in the spirit of dialogue. On the other hand, dialogue may include proclamation, since it must always be undertaken in the spirit of those who have good news to share. (1967, 337-342)

The report of the Fourth Assembly of the WCC held in Uppsala, Sweden, in 1968, which made a radical break from the traditional understanding of mission, also claimed the dialogical approach toward people of other religions. Their report concerning the importance of dialogue with others reads as follows:

The meeting with men of other faiths must lead to dialogue. A Christian's dialogue with another implies neither a denial of the uniqueness of Christ, nor any loss of his own commitment to Christ, but rather that a genuinely Christian approach to others must be human, personal, relevant, and humble. In dialogue we share our common humanity, its dignity and fallenness, and express our common concern for that humanity. It opens the possibility of sharing in new forms of community and common service. Each meets and challenges the other; witnessing from the depths of his existence to the ultimate concerns that come to expression in word and action. (WCC 1968, 29)

As this passage shows, dialogue is closely connected with humanity. Unlike the traditional understanding of mission, the 1968 Uppsala Assembly of the WCC promoted humanity as the goal of mission and the gift of God, along with the understanding of Jesus Christ as "the new human" and "the head of the new humanity." According to Pachau, this focus on humanity provided fertile ground for the promotion of dialogue with people of other or no faiths (Pachau 2002, 39).

However, this understanding of mission at the Uppsala Assembly resulted in severe opposition from conservative evangelicals such as Donald McGavran, Harvey T.

Hoekstra, Ralph D. Winter, Alan R. Tippett, John R. W. Stott, and others.¹⁴

Representatively, McGavran deplorably asked, “Will Uppsala Betray the Two Billion?” as a title of his criticism of Uppsala. He argued that the understanding of “full humanity” as the goal of mission neglects the plain meaning of “the Cross and of the resurrection,” of “communicating the good news of Jesus Christ to unbelieving men [sic] in order that they might believe and live,” and of “the carrying out of the Great Commission” (McGavran 1977, 235). As Pachau points out, conservative evangelicals’ criticism of ecumenical understanding of mission reached a high point surrounding the Uppsala Assembly (Pachau 2002, 41). Possibly, from this time on, interfaith dialogue began to be understood as having nothing to do with evangelism. In any case, the break between ecumenicals and evangelicals had already begun when two major gatherings of conservative evangelicals took place in Wheaton (The Congress on the Church’s Worldwide Mission) in April, 1966, and in Berlin (The World Congress on Evangelism) during October/November, 1966 (Pachau 2002, 40) and finally came apart after the Bangkok conference of the CWME in 1973 (Yates 1994, 199).

At any rate, interest in dialogue with people of other faiths continued. The WCC consultation on Christians in Dialogue with Men of Other Faiths was convened at Ajaltoun, Lebanon, in 1970, which was the first WCC consultation to bring together Hindus, Buddhists and Muslims with Christians (Selvanayagam 2004, 153). Samartha interprets that the Ajaltoun consultation may mean “a more drastic break with past

¹⁴ According to Hoekstra, during the formative years after the integration of the IMC into the WCC’s DWME (CWME), it lost its dynamic leadership. Leaders committed to the worldwide missionary and evangelistic task brought over from the IMC dropped out of the DWME for a variety of reasons, and these positions remained vacant for long periods of time, which means that the WCC did not focus on evangelism in the traditional sense (Hoekstra 1979, 65).

positions and attitudes than probably some of the churches are theologically and emotionally prepared for” (Samartha 1970, 392).

After this consultation, the sub-unit on Dialogue with People of Living Faiths and Ideologies (DFI) organized by Samarth in Ajaltoun, in 1970 was formally established by the WCC’s Central Committee at its meeting in Addis Ababa, Ethiopia, in 1971, which marked “the beginning of a new approach in Christians’ relationship with people of other faiths” (Pachauu 2002, 39). At this meeting, Samartha particularly demonstrated the following three theological reasons why dialogue is a continuing Christian concern.

First, God in Jesus Christ has himself entered into relationship with men of all faiths and all ages, offering the good news of salvation. The incarnation is God’s dialogue with men. To be in dialogue is, therefore, to be part of God’s continuing work among us and our fellowmen. Second, the offer of a true community inherent in the gospel, through forgiveness, reconciliation and new creation, and of which the Church is a sign and a symbol, inevitably leads to dialogue. The freedom and love which Christ offers constrain us to be in fellowship with strangers so that all may become fellow citizens in the household of God. Third, there is the promise of Jesus Christ that the Holy Spirit will lead us into all truth. Since truth, in the Biblical understanding, is not propositional but relational, and is to be sought, not in the isolation of lonely meditation, but in the living, personal confrontation between God and man, and men and men, dialogue becomes one of the means of the quest for truth. (Samartha 1971, 138-9)

The Fifth Assembly of the WCC in Nairobi, in 1975, marked the first time the WCC’s assembly gave attention to interfaith dialogue in a separate section. This was the first Assembly to which representatives of other world religions were invited as “observers” (Selvanayagam 2004, 154). Because of this, considerable opposition existed among both ecumenical and evangelical agencies and members. The report made after the debate on “Seeking Community—the Common Search of People of Various Faiths, Cultures and Ideologies,” had to be revised with a preamble of the missionary obligation

of the church.¹⁵ While, on the one side, an apologetic tendency was held, which apprehended that excessive openness to interfaith dialogue would move in the direction of a wider inter-religious ecumenism (e.g. Per Lønning and Bishop Michael), on the other side, were Northern European theologians (e.g. Bishop Lesslie Newbigin) and Asian theologians (e.g. Joshua R. Chandran in India and Lynn de Silva in Sri Lanka), who emphasized the significance of dialogue for human community and the spiritual maturity of the Church (Paton ed. 1976, 70; Selvanayagam 2004, 155). The report finally states that dialogue helps people in their search for a righteous and peaceful community, but it should not be seen as an alternative for mission and it should not compromise Christian faith (Paton ed. 1976, 76).

As a follow-up from the Nairobi debate, a consultation was convened in Chiang Mai, Thailand, in 1977, with the theme “Dialogue in Community.” Its statement entitled *Faith in the Midst of Faiths: Reflections on Dialogue in Community*, which may be regarded as “a landmark in the development of the dialogue debate in the ecumenical context” (Samartha 1979, 157), not only demonstrates the theological significance of people of other faiths and ideologies, but also raises the issue of syncretism and warns against two dangers: The first danger is that in attempting to translate the Christian message for a cultural setting or in approach to faiths and ideologies, “we may go too far and compromise the authenticity of Christian faith and life.” The second danger is that of interpreting a living faith in terms of another faith or ideology, not in its own terms. In this way Christians may syncretize Christianity by seeing it as only a variant of some

¹⁵ The following is the third paragraph of the preamble: “We are all agreed that the Great Commission of Jesus Christ which asks us to go out into all the world and make disciples of all nations, and to baptize them in the Triune Name, should not be abandoned or betrayed, disobeyed or compromised, neither should it be misused. Dialogue is both a matter of hearing and understanding the faiths of others, and also of witnessing to the gospel of Jesus Christ” (Paton ed. 1976, 73).

other approach to God, or they may wrongly syncretize another faith by seeing it only as a partial understanding of what they believe that they know in full (Samartha 1979, 148f). Samartha assesses that the 1977 Chiang Mai statement helped to overcome the difficulties caused by the Nairobi debate, resolved some of the tensions, and produced a theological basis widely accepted as providing common ground for the churches to move forward (Samartha 1979, 157).

After two years, another consultation was held in Kingston, Jamaica, in 1979. This consultation produced *Guidelines on Dialogue with People of Living Faiths and Ideologies* (recently revised as *Ecumenical Considerations for Dialogue and Relations with People of Other Religions*), which currently serves as the basis of interreligious dialogue sponsored by the WCC and many churches around the world. In particular, Part II deals with dialogue. It gives reasons for dialogue, formulates certain questions on the theological significance of people of other faiths and ideologies, and draws attention to the dangers of syncretism. First, because most Christians today live with people who have different faiths from their own, they need to build up their relationships expressing mutual human care and searching for mutual understanding. Dialogue is concerned with this task. Beyond this, dialogue also concerns the realization of a wider community in which peace and justice may be more fully realized. Furthermore, dialogue can be recognized as a welcome way of obedience to the ninth commandment of the Decalogue: “You shall not bear false witness against your neighbour” and as response to the command to “love God and your neighbour as yourself” (Scherer and Bevans ed. 1996, 13).

Second, Part II asks Christians questions about the place of people of other faiths and ideologies in the activity of God in history, concerning repentance, because the writers know how easily non-Christians misconstrue God's revelation in Jesus Christ. Christians should also dialogue with humility, because they so often perceive in people of other faiths and ideologies a spirituality, dedication, compassion and a wisdom that should forbid them making judgments about others as though from a position of superiority. They need to interact instead with joy, because Jesus Christ is confessed by Christians as Lord and Saviour, Himself the faithful witness and the coming one, and with integrity. They must not enter into dialogue with others except in this penitent and humble joyfulness in the Lord Jesus Christ, making clear to others their own experience and witness, even as they seek to hear from others their expressions of deepest conviction and insight. Part II indicates that only in this spirit can Christians hope to address themselves creatively to the theological question of the significance of people of other faiths and ideologies (Scherer and Bevans ed. 1996, 14).

Finally, Part II points out the dangers of syncretism. The first danger is that in attempting to "translate" the Christian message for a cultural setting or in approach to faiths and ideologies with which Christians are in dialogue partnership, they may go too far and compromise the authenticity of Christian faith and life. The second danger is that of interpreting a living faith not in its own terms, but in terms of another faith or ideology. In this way Christianity may be "syncretized" by seeing it as only a variant of some other approach to God, or another faith may be wrongly "syncretized" by seeing it only as partial understanding of what Christians believe that they know in full (Scherer and Bevans ed. 1996, 14).

The CWME Conference in Melbourne in 1980, showed the significant contribution that other faiths can make to Christianity. The report shows a kind of new understanding of other religions because it states that if other religions enhance human dignity, human rights and social justice for all people and bring in liberation and peace, God is seen to be at work in them (CWME 1980-81:402). William J. Nottingham comments on this via the following words:

The important thing is not only the dialogue by which communities are enriched and by which love for all people is applied to concrete differences, but also when related to the transformation of society or a new social consciousness, such cooperation is a form of evangelization in which others share with us the Good News of the kingdom. (Nottingham 1981, 444)

At this conference, other religions were regarded as the objects of cooperation for human rights, justice, liberty and peace, but not of evangelism. Such activities were seen as a form of evangelism.

However, the document *An Ecumenical Affirmation: Mission and Evangelism*, which was adopted by the WCC in 1982, and is now regarded as the most important ecumenical statement (James A. Scherer and Stephen B. Bevans, ed. 1992, 36), re-centers ecumenical mission theology with a clearer commitment to the proclamation of the gospel without losing the prophetic challenge of conferences such as Bangkok in 1973 or Melbourne in 1980. *An Ecumenical Affirmation* claims the following:

Christians owe the message of God's salvation in Jesus Christ to every person and to every people. Christians make their witness in the context of neighbours who live by other religious convictions and ideological persuasions. True witness follows Jesus Christ in respecting and affirming the uniqueness and freedom of others. We confess as Christians that we have often looked for the worst in others and have passed negative judgments upon other religions. We hope as Christians to be learning to witness to our neighbours in a humble, repentant and joyful spirit.

Christians should use every opportunity to join hands with their neighbours, to work together to be communities of freedom, peace and mutual respect.

Life with people of other faiths and ideologies is an encounter of commitments. Witness cannot be a one-way process, but of necessity is two-way; in it Christians become aware of some of the deepest convictions of their neighbours. It is also the time in which, within a spirit of openness and trust, Christians are able to bear authentic witness, giving an account of their commitment to the Christ, who calls all persons to himself. (James A. Scherer and Stephen B. Bevans, ed. 1992, 50)

At the Sixth Assembly of the WCC held in Vancouver, Canada, in 1983, under the theme “Jesus Christ—the Life of the World,” the report (Issue Group 3.1) distinguished between “witness” and “dialogue.” While witness is described as “those acts and words by which a Christian or community gives testimony to Christ and invites others to make their response to him,” dialogue is described as “that encounter where people holding different claims about ultimate reality can meet and explore these claims in a context of mutual respect” (Scherer and Bevans, ed. 1992, 55). According to the report, while witnessing we expect to share the good news of Jesus and be challenged in relation to our understanding of and our obedience to that good news. We expect from dialogue to discern “more about how God is active in our world, and to appreciate for their own sake the insights and experiences people of other faiths have of ultimate reality.” However, it says that both terms, witnessing and dialogue, are closely interrelated in a religiously pluralistic world (Scherer and Bevans, ed. 1992, 55-6).

Regarding this, the Assembly’s General Secretary of the WCC, Philip Potter stated, “A basic point of the World Council is that of confessing our faith in Jesus Christ as God and Saviour.” As James A. Scherer indicates, such claims clearly demonstrate the WCC’s continuing preference for speaking of mission and evangelism in holistic or

comprehensive terms, but, unfortunately, they did not serve to reduce the suspicion of some Council critics that high priority in the current Council is not given to mission and evangelism as specific frontier-crossing activities. Furthermore, they did little to clarify the relationship between interfaith dialogue and Christian mission (Scherer 1983, 530).

As if that is so, at the CWME's Consultation on Evangelism in Stuttgart, Germany, in 1987, which had the purpose of building a bridge between the ecumenical Christians and evangelicals, David J. Bosch¹⁶ wrote the substantial 1987 Stuttgart consultation's statement on evangelism (http://www.dacb.org/stories/southafrica/legacy_Bosch.html, accessed on 17 October 2010), basing on *An Ecumenical Affirmation* of the WCC. In particular, the report presents the following on evangelism in the context of other faiths:

We acknowledge and affirm that authentic witness to Jesus Christ should be carried out in a spirit of respect for the beliefs and devotion of others... Furthermore, it must always respect the freedom of others and should not be coercive or seductive in any way. We acknowledge that God has not left himself without witness anywhere (Acts 16:17), and we joyfully recognize a knowledge of God, a sense of the transcendent, among many human communities, including many faith communities. At the same time, it needs to be pointed out that humankind's knowledge of God is vitiated by sin and God's gracious revelation in Christ is needed to call us all back to an authentic vision of God. We agree with the Ecumenical Affirmation (Para. 43) that the Spirit of God is at work in the world convincing humankind of God's righteousness and convicting them of their own sin (John 16:8). As we enter into dialogue with those of other faiths we should keep in mind both the knowledge of God, which is available to all, and the work of the Spirit ahead of our own witness... Christians, nevertheless, owe the message of God's salvation in Jesus Christ to every person and to every people... The proclamation of the gospel includes an invitation to each person to recognize and accept in a personal decision the saving Lordship of Christ. This might be seen as a fulfillment of the aspirations of humankind. (Scherer and Bevans, ed. 1992, 71)

¹⁶ He was already a main speaker at the 1982 Grand Rapids Consultation on the "Relationship between Evangelism and Social Responsibility," co-sponsored by the Lausanne Committee and the World Evangelical Fellowship (WEF). He also helped draft the influential "Transformation" statement at the WEF-sponsored Wheaton Conference in 1983 on the nature and mission of the church.

The report of the Fourth World Conference of the CWME held in San Antonio, Texas in 1989, with the theme “Your Will Be Done: Mission in Christ’s Way”¹⁷ reaffirms and implements *An Ecumenical Affirmation: Mission and Evangelism* (1982). The report explains the following concerning involvement in salvation:

We cannot point to any other way of salvation than Jesus Christ; at the same time we cannot set limits to the saving power of God. At times the debate about salvation focuses itself only on the fate of the individual’s soul in the hereafter, whereas the will of God is life in its fullness even here and now. We therefore state: (1) that our witness to others concerning salvation in Christ springs from the fact that we have encountered him as our Lord and Savior and are hence urged to share this with others; and (b) that in calling people to faith in Christ, we are not only offering personal salvation but also calling them to follow Jesus in the service of God’s reign (Fredenck R. Wilson ed.1989, 32)

Meanwhile, in 1986, the WCC’s sub-unit for “Dialogue with People of Living Faiths” launched a four-year study programme on “My Neighbour’s Faith and Mine: Theological Discoveries through Interfaith Dialogue.” The sub-unit produced a document entitled “Theological Perspectives on Plurality” at a consultation in Baar, Switzerland, in January 1990, which addressed the following three major theological issues: “A Theological Understanding of Religious Plurality,” “Christology and Religious Plurality,” and “The Holy Spirit and Religious Plurality.”

As a whole, whereas the San Antonio report weighed in on the uniqueness of Jesus Christ, the Baar statement leaned toward the pluralistic position. First, the statement starts by saying that “Our theological understanding of religious plurality begins with our faith in the one God who created all things, the living God, present and active in all

¹⁷ For the first time in the history of World Mission Conferences of the WCC, followers of other faiths—two Hindus, two Jews, a Muslim, a Buddhist, a Sikh, a Jain, and a Native American religionist—attended as “consultants” and shared their perspectives on Christian mission as seen from different faith stances. Director of the CWME Eugene Stockwell assessed that the presence of such diversity in one place made the San Antonio Conference a truly unique event.

creation from the beginning” (Kinnamon and Cope ed. 1997, 417). Then, it explained the following theological consequences of making such an affirmation for the earth’s peoples:

God’s glory penetrates the whole of creation. People have at all times and in all places responded to the presence and activity of God among them, and have given their witness to their encounters with the Living God. In this testimony they speak both of seeking and of having found salvation, or wholeness, or enlightenment, or divine guidance, or rest, or liberation. We therefore take this witness with the utmost seriousness and acknowledge that among all the nations and peoples there has always been the saving presence of God. (Kinnamon and Cope ed. 1997, 418)

The statement further defines the plurality of religions as “both the result of the manifold ways in which God has related to peoples and nations as well as a manifestation of the richness and diversity of humankind” (Kinnamon and Cope ed. 1997, 418). This definition went further than any of the previous WCC statements because it affirms “the plurality of religious traditions as being within God’s providence and the locus of God’s presence and activity” (Ariarajah 1999, 116).

Regarding the second issue (“Christology and Religious Plurality”), the Baar statement believes that the saving presence of God’s activity in all creation and human history comes to its focal point in the event of Christ, as described below:

But while it appears that the saving power of the reign of God made present in Jesus during His earthly ministry was in some sense limited (cf. Matt. 10.23), through the event of His death and resurrection... these limits were transcended. The cross and the resurrection disclose for us the universal dimension of the saving mystery of God. This saving mystery is mediated and expressed in many and various ways as God’s plan unfolds toward its fulfillment. It may be available to those outside the fold of Christ (Jn. 10.16) in ways we cannot understand, as they live faithful and truthful lives in their concrete circumstances and in the framework of the religious traditions which guide and inspire them. The Christ event is for us the clearest expression of the salvific will of God in all human history (1 Tim. 2.4). (Kinnamon and Cope ed. 1997, 419)

Thirdly, regarding the person and work of the Holy Spirit, the Baar statement defines their vision as follows:

We have learned again to see the activity of the Spirit as beyond our definitions, descriptions and limitations, as “the wind blows where it wills” (Jn. 3.8). We have marveled at the “economy” of the Spirit in all the world, and are full of hope and expectancy. We see the freedom of the Spirit moving in ways which we cannot predict, we see the nurturing power of the Spirit bringing order out of chaos and renewing the face of the earth, and the 'energies' of the Spirit working within and inspiring human beings in their universal longing for and seeking after truth, peace and justice. Everything which belongs to 'love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control' is properly to be recognized and acknowledged as the fruit of the activity of the Holy Spirit (Gal.5.22-23, cf. Rom. 14.17). (Kinnamon and Cope ed. 1997, 419)

Finally, the Baar statement says about interreligious dialogue,

We need to respect their religious convictions, different as these may be from our own, and to admire the things which God has accomplished and continues to accomplish in them through the Spirit. Interreligious dialogue is therefore a “two-way street”. Christians must enter into it in a spirit of openness, prepared to receive from others, while on their part, they give witness of their own faith. Authentic dialogue opens both partners to a deeper conversion to the God who speaks to each through the other. Through the witness of others, we Christians can truly discover facets of the divine mystery which we have not yet seen or responded to. The practice of dialogue will then result in the deepening of our own life of faith. We believe that walking together with people of other living faiths will bring us to a fuller understanding and experience of truth. (Kinnamon and Cope ed. 1997, 420)

Though the Baar statement says, “the Christ event is for us the clearest expression of the salvific will of God in all human history,” it suggests that the event is not as perfect as the salvific revelation of God. The Christian belief is that the event is the full understanding and experience of truth because the Christian truth is fully found in Jesus’ life, death and resurrection. Consequently, the Baar statement has provoked the suspicion that ecumenicals are pluralists. However, as Ariarajah points out, Baar was just a meeting of some liberal theologians to resolve the theological issues of the unresolved tension

between dialogue and mission up to that time, not a representative gathering of the WCC (Ariarajah 1999, 121). Therefore, one should recognize that the Baar statement has no *official* weight in the ecumenical circle.

The WCC's Seventh Assembly was convened on the theme "Come, Holy Spirit—Renew the Whole Creation" in Canberra, Australia, in 1991. Echoing earlier affirmations of the freedom of the Spirit at work "in ways that pass human understanding" (Particularly, the Baar statement, Michael E. Putney 1991, 611), its report states that dialogue challenges us to discern the fruits of the Spirit in the way God deals with all humanity. In particular, dialogue is proposed as "a means of reconciliation," calling for a "culture of dialogue" that helps move beyond meetings, exchanges and formal encounters by "telling their stories of faith and sharing their concerns and service to the world," and then by "standing together under God and leaving space for us to be touched by the Holy Spirit." The report further defines reconciliation in the following way: "Through our acceptance of the ministry of reconciliation, we become a missionary people... in the sense of sharing God's own mission of bringing all humanity into communion with God through Christ in the power of the Spirit, sharing our faith and our resources with all people" (Michael Kinnamon ed. 1991, 104-5).

Under the theme "Called to One Hope—The Gospel in Diverse Cultures," the CWME that met in Salvador, Brazil in 1996 was fully dedicated to the relationship between gospel and cultures. In particular, the understanding of other faiths is seen in the theme of Section Three of "Local Congregations in Pluralistic Societies." The report argues that an urgent need exists for the building up of responsible and creative relationships with people who belong to different religious traditions. Then it regards the

model of “community of communities” that Samarth considered to be the most appropriate for today’s situation. This model affirms the distinct identities of other religious traditions and yet works toward a mutually enriching community. For this, the report demands a culture of dialogue. Consequently, the report repeatedly affirms, “We recognize that both witness and dialogue presuppose two-way relationships.” That is to say, witness does not preclude dialogue but invites it, and dialogue does not preclude witness but extends and deepens it (Duraisingh 1996, 160-1).

The Eighth Assembly of the WCC in Harare, Zimbabwe, in 1998, which was to be a special ecumenical jubilee, amends the WCC constitution which, for the first time, explicitly identified relations with communities of people of other faiths as “one of the functions of the fellowship of churches within the Council” and repeatedly affirms the importance of continuing the work of interfaith dialogue (Selvanayagam 2004, 61). For example, in the “Report of the Moderator,” Aram I writes about global living’s main tension in the following:

We have all become neighbours in a “global village”, black and white, rich and poor, Christian, Muslim, Buddhist, followers of other faiths or atheist. Torn by our differences and tensions, we do not yet know how to live together in a world where we are bound to live together as one community. Turning to God implies turning to our neighbour in active love, justice and reconciliation. We are a missionary people, not in the sense of dominating others by imposing our own values and cultures, but in the sense of sharing the “good news” with all people. Hence, dialogue with our neighbour does not in any way diminish our full commitment to our faith. In dialogical interaction with others, our own faith is enriched, refined and strengthened. To dialogue means witnessing, i.e. living the Christ-event in the midst of ambiguities, uncertainties and polarizations of this world. It also means listening and seeking to understand the faith and perspectives of others. Dialogue is a safeguard against syncretism. It is a search for a wider community. (I 1999, 76-7)

The CWME met in Athens, Greece, in 2005, with the theme “Come, Holy Spirit, Heal and Reconcile: Called in Christ to be Reconciling and Healing Communities.” Although a pneumatological theme had been already featured at the Canberra Assembly in 1991 (“Come, Holy Spirit—Renew the Whole Creation”), in the Athens Conference, the WCC, for the first time, focused on the work of the Holy Spirit at the forefront of mission thinking (Thomas 2005, 452). However, the topic of interreligious dialogue was not dealt with until the Centennial Conference the 1910 Edinburgh Conference that took place again in Edinburgh during June 2-6, 2010.

The report of the 2010 Edinburgh Conference includes “Christian Mission among other Faiths” as the second theme. Emphasizing that “Christian mission cannot be conceived without acknowledging the plurality of religions and the demand for a dialogical mode of existence and way of witnessing,” the report argues that “Christians must treat people of any faith and no faith with genuine respect in their act of witnessing to the gospel” (Balía and Kim ed. 2010, 38-9). In particular, defining dialogue as “witnessing to our deepest convictions, whilst listening to those of our neighbours in a two-way exchange,” it reaffirms the belief upon which D. T. Niles, Max Warren, and Kenneth Cragg have insisted, that is, dialogue is only possible if we proceed from the expectation of meeting God who has preceded us and who has been preparing people within the context of their own cultures and convictions (Balía and Kim ed. 2010, 46). The report also has a broad understanding of dialogue as “a basic way of life,” which has to do with family, working place and neighborhood (Balía and Kim ed. 2010, 47). Finally, saying that “dialogue is not a substitute for mission or a hidden form of mission” (Balía and Kim ed. 2010, 48), the report also reaffirms the conclusion of the San Antonio

CWME meeting in 1989, concerning the relationship between mission and dialogue, that is, “witness does not preclude dialogue but invites it, and that dialogue does not preclude witness but extends and deepens it.” The report sees both mission and dialogue in “the creative and dynamic tension” and concludes that we can never solve the tension (Balala and Kim ed. 2010, 51).

Evangelical View of Other Religions

From 19 August to 1 September 1846, evangelicals from Britain, the United States, and various parts of Europe gathered in London to consider the creation of an international organization devoted to exhibiting and furthering the ideal of evangelical unity (Thompson 2009, 49). That gathering resulted in the formation of the Evangelical Alliance in 1846. This means they were the first exponents of a true ecumenicity and the first to build an ecumenical organization to express their unity through the Evangelical Alliance. That is, evangelical meant ecumenical and vice versa. In this sense, Hendrick Kraemer was an ecumenical and evangelical. Terry C. Muck explains that Kraemer’s desire for the unity of the Church, the body of Christ, made him ecumenical, and his defense of the radical uniqueness of Jesus Christ and the Christian faith made him evangelical (Muck 1993, 517).

Regarding other religions, Kraemer argued “discontinuity” between Christianity and non-Christian religions. For him, God’s revelation in Jesus Christ was “wholly *sui generis*.” He contended that special revelation in Christ as such contradicts and upsets “all human religious aspiration and imagination” (Kraemer 1938, 122). Christianity is radically theocentric because “God, His holy will, His acts, His love, His judgment, is the

beginning and the end of all” (Kraemer 1938, 63). It is also “a soteriological religion.” It is not an anthropocentric soteriological religion like other religions, but is instead, a theocentric one. These facts cause a radical difference (Kraemer 1938, 428). According to Ariarajah, this theology of Kraemer instilled in the Christian consciousness a deep suspicion of any religious and cultural expression that did not spring directly from a response to the gospel (Ariarajah 1989, 22).

However, it seems far from Kraemer’s original view on other religions. From the beginning, he showed a deep respect for all non-Christian religions by saying that they are “not merely sets of speculative ideas about the eternal destiny of man,” but are “inclusive systems and theories of life” (Kraemer 1938, 102) and, therefore, the Christian attitude toward them has to be “essentially a positive attitude” (Kraemer 1938, 104). In this sense, Kraemer argued that interreligious dialogue is necessary. According to him, in the dialogue one of the following two purposes may exist: a “pragmatic” or a “fundamental” one. While the former is to remove “mutual misunderstandings” and to serve “common human responsibilities,” the latter is “the open exchange of witness, experience, cross-questioning and listening” (Kraemer 1960, 356). Muck emphasizes that Kraemer’s position (also Neill’s) as carried on by others such as Lesslie Newbigin, is still represented by many in conciliar circles (Muck 1993, 518).

As mentioned earlier, in the midst of the radical tension between ecumenicals and evangelicals in the 1960s, the evangelical churches and mission bodies—the Interdenominational Foreign Missions Association (IFMA), the Evangelical Foreign Missions Association (EFMA), the Billy Graham Evangelistic Association and the World Evangelical Fellowship (WEF) and others (Scherer 1987, 165-6), which individually

existed at that time—finally organized the Wheaton Congress on the Christian World Mission (April 9-16, 1966) and the Berlin World Congress on Evangelism (October 24-November 4, 1966), both in 1966 (Bevans and Schroeder 2004, 260).¹⁸

Regarding other faiths, the Wheaton Declaration sponsored by the IFMA and the EFMA states the following, “Non-Christian religious systems, such as Islam, Hinduism, and Buddhism in their new missionary vigor, pose an oppressive threat to the growth of the Church and likewise demand careful assessment and response” (Lindsell ed. 1966, 221). In the Declaration, other religions were recognized as “an oppressive threat to the growth of the Church.” Although evangelicals demanded careful assessment of and response to other religions, they did not regard as the partner of dialogue. As Utuk points out, Wheaton’s main response to the menace of non-Christian religions consisted only of a strong warning not to succumb to the religions (Utuk 1986, 208).

Utuk maintains that in comparison to the Wheaton Declaration, the Berlin World Congress on Evangelism, sponsored by *Christian Today*, rather regressed from Wheaton by omitting the sympathetic study of non-Christian religions that was proposed in Wheaton (Utuk 1986, 211). However, Utuk’s argument seems to be wrong. In an official paper at the Congress—“Attitudes toward Non-Christian Religions,” Hideo Aoki indicates the following attitudes that a Christian may take:

One is that all other religions except Christianity are without a single truth. The second attitude is that all religions including Christianity have some truth. Perhaps Christianity contains a greater degree of truth, and its insights are to some degree superior to any of the other world religions. This view regards all religions as begin equally valid and tends to obliterate the distinction between historic Christianity and non-Christian

¹⁸ In these two meetings, Eugene L. Smith, who was an executive secretary of the WCC, observed the evangelicals’ five charges against the WCC: “theological liberalism,” “loss of evangelical conviction,” “universalism in theology,” “substitution of social action for evangelism” and “the search for unity at the expense of biblical truth” (Smith 1966, 481).

religions. The third attitude is that the ethical teachings of other religions have elements of truth and may in some cases become the basis for the propagation of the Christian message. (Aoki 1967:274-5)

Suggesting that the third position does not surrender the uniqueness of biblical Christianity, he clearly argues the following:

A superficial knowledge of the alien religious ideas has been a detriment to the advance of the gospel in a non-Christian society. Evangelical Christianity must attempt to seek a deeper and sympathetic understanding of world religions. (Aoki 1967, 275)

Although this point was not included in the closing statement of the Berlin Congress, it was clearly elucidated in the Congress.

On the other hand, evangelicals also noted the considerable increase of the relativist Christians at that time. Representatively, McGavran argues that they wonder if non-Christians are indeed lost. They also believe that “the right relationship to non-Christian faiths is one of joint search for a commonly but imperfectly known God.” To them, “the word evangelism is embarrassing, proclaiming the gospel suspect, and conversion a term to be avoided” (McGavran 1965, 13). Later on, McGavran similarly argued,

Some, heavily influenced by a pluralistic society and freeing themselves from the authority of the Bible, opt for the view that God has revealed much in other religions and consequently the best attitude Christians can take toward them is to learn from them. Joint search for truth through dialogue with adherents of other faiths is, they proclaim, the contemporary mode of “mission.”

He went on to say the following: “that the Bible as a whole is opposed to this view does not seem to trouble these leaders” (McGavran 1970, 64). He argued that interreligious dialogue is biblically wrong. As mentioned earlier, it comes from the objection of the

understanding of mission as the accomplishment of full humanity, which dialogue was understood to be a part of, before and after the 1968 Uppsala Assembly.

Carl F. H. Henry, who was Chairman of the Berlin Congress and is regarded as “the prototypical neo-evangelical theologian and theorist” (Muck 1993, 518), also had a position similar to McGavran’s. In a short article entitled “Confronting Other Religions” from *Christianity Today*, Henry was negative for dialogue as well. Observing that “conversation is more and more replacing conversion as a Christian missionary objective,” he argues that “the only alternative to dialogue that deletes the evangelical view is dialogue that expounds it” (Henry 1969, 31).

The conservative evangelicals’ attitude toward other religions, according to Paul F. Knitter, appeared more clearly in the 1970 Frankfurt Declaration on “The Fundamental Crisis in Christian Mission,” which was organized by the Tübingen evangelical theologian, Peter Beyerhaus, and won widespread applause throughout conservative evangelical churches (Knitter 1985, 78). Regarding the non-Christian religions, the Declaration claims the following stance:

The offer of salvation in Christ is directed without exception to all men who are not yet bound to Him in conscious faith. The adherents to the non-Christian religions and the world views can receive this salvation only through participation in faith. They must let themselves be freed from their former ties and false hopes in order to be admitted by belief and baptism into the body of Christ... We therefore reject the false teaching that the non-Christian religions and world views are also ways of salvation similar to belief in Christ. We refute the idea that “Christian presence” among the adherents of the world religions and a give-and-take dialogue with them are substitutes for a proclamation of the gospel which aims at conversion. (www.institut-diakrisis.de/fd.pdf, page four, accessed on 4 October 2010)

Knitter comments that this Declaration means that an essential difference in nature exists between Christianity and other religions. According to him, to substitute a “give-and-take

dialogue” with other religions “for a proclamation of the gospel that aims at conversion” was regarded as “a prostitution of the gospel.” Consequently, the underlying implication of the declaration was an urgent appeal to all Christians to take up their missionary obligation to people of other faiths (Knitter 1985, 79).

The International Congress of World Evangelization held in Lausanne, Switzerland, in 1974, on the theme, “Let the Earth Hear His Voice” is regarded as the most important evangelicals’ meeting in the twentieth century (Johnstone 1978, 291). Following the Frankfurt Declaration, the Lausanne Covenant reaffirms the absolute authority of the Bible, the uniqueness of Christ and therefore the urgent need for evangelism. As in Frankfurt, any possibility of salvation through other religions was also rejected in Lausanne (Knitter 1985, 79). Knitter comments that, “but the Lausanne Congress shifts certain emphases in the Frankfurt Declaration and so signaled an adjustment in the conservative evangelical approach to other religions” (1985, 79), though he is still negative about the Lausanne’s approach.

More specifically, the Lausanne Covenant states on “the uniqueness and universality of Christ,” the following impression:

We recognize that everyone has some knowledge of God through his general revelation in nature. But we deny that this can save, for people suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and people. There is no other name by which we must be saved. (John Stott ed.1996, 16)

On “the Nature of Evangelism,” the Covenant also states:

Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical,

biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. (John Stott ed.1996, 20)

Some negatively assess the Lausanne Covenant. For example, Knitter mentions that although this statement in itself seems to indicate a new openness to the value of other religions, such was not actually the case because dialogue is qualified as indispensable to evangelism. Cornelius Mereweather-Thompson is more than skeptical of the openness to other religions in the Lausanne Covenant. He expresses that evangelicals, in fact, would not in any stretch of the imagination stop to proclaim the uniqueness of Christ for salvation, nor would they condescend to accept that Christ speaks equally through non-Christian religions (Mereweather-Thompson 1995, 35-6). In relationship to dialogue, Johnston indicates that the Lausanne covenant rejects “dialogue with non-Christian religions and ideologies as a search for truth because of its abuses as an evangelistic method precluding proclamation” (Johnstone 1978, 320).

In contrast, Leighton Ford, who was chairman of Lausanne Committee for World Evangelization, positively notes that Christians can enter into conversation with Jews, Muslims, and others on a basis of friendship, of sharing common concerns we have as human beings, and of witnessing to our knowledge of the true God” (Ford 1976, 14). Similarly, Utuk comments that the Covenant, in a sense, went out of “its way to do what was hitherto considered taboo in some evangelical circles: a thoroughgoing probe into specific non-Christian religions in relation to the task of Christian evangelism” (Utuk 1986:215).

Waldron Scott demonstrates another point. He first explains evangelicals’ general understanding of other religions at the Lausanne Congress as follows:

Evangelicals are aware that God is constantly active in the Christian and the non-Christian world alike. He has not left himself without witness. He is not far from anyone. He gives light to everyone. He reveals himself in nature and his light, which “is plain” and can be “clearly perceived” (Rom. 1:19-20), may very well be reflected, in greater or lesser degree, in the religions of humanity. Yet people reject the awareness they have. They do not acknowledge God in truth. They utilize their religiosity to escape from God. This is as patently true of the Christian religion in its cultural expressions (for at best Christianity is a flawed, human response to the revealed gospel of Jesus Christ) as it is of non-Christian religions. (Scott 1981, 66).

Then Scott comments, “Evangelicals do not see interreligious dialogue as a means for discovering God, but as a way of understanding humankind, and an opportunity to experience and express solidarity with our fellow human beings” (Scott 1981, 66).

Although such an attitude already had been taken by Kraemer (Scott 1981, 66), it is regarded as innovative, in that dialogue with people of other faiths was considered in the evangelicals’ worldwide Lausanne meeting and in that it was publically stated in the Covenant. However, since the Lausanne meeting, evangelicals have mainly dealt with evangelism and its relation to social responsibility. James A. Scherer indicates that the Lausanne movement, as a coalition of individual groups and movements brought together by the Lausanne Congress in 1974, could adhere closely “to the program and goals of the LCWE leadership, rejecting all challenges or distractions from the central task of world evangelization” (Scherer 1987, 194-5).

Although since the Lausanne Congress, evangelism has been the focus, the dialogical approach to people of other faiths has been also emphasized by some prominent evangelicals. For example, John R. W. Stott, who was one of the primary organizers of the Lausanne Congress and mainly responsible for the drafting of the Lausanne Covenant, rejects the following two extreme views of dialogue: one extreme

argues that proclamation of the gospel (preaching) is everything (e.g. Martyn Lloyd-Jones), and the other extreme argues that preaching is arrogant as monologue and, thus, needs to be replaced with dialogue in order to engage in complete openness in a humble way (e.g. J. G. Davies) (Stott 1975, 58-9). Then he argues,

We do not therefore deny that there are elements of truth in non-Christian systems, vestiges of the general revelation of God in nature. What we do vehemently deny is that these are sufficient for salvation and (more vehemently still) that Christian faith and non-Christian faiths are alternative and equally valid roads to God. Although there is an important place for 'dialogue' with men of other faiths (as I shall shortly argue), there is also a need for 'encounter' with them, and even for 'confrontation', in which we seek both to disclose the inadequacies and falsities of non-Christian religion and to demonstrate the adequacy and truth, absoluteness and finality of the Lord Jesus Christ. (Stott 1975, 69)

According to Stott, four reasons exist for dialogue. The first one is because (true) dialogue presupposes "authenticity." He explains thusly,

If we do nothing but proclaim the gospel to people from a distance, our personal authenticity is bound to be suspect... When we sit down alongside them like Philip in the Ethiopian's chariot, or encounter them face to face, a personal relationship is established.

The second is "humility." About this, he says, "As we listen to another person, our respect for him as a human being made in God's image grows." The third is "integrity."

In the following he quotes Stephen C. Neill's article:

If Christ is the Truth, then the only thing that matters is that Christ should emerge, but Christ as the Truth makes categorical demands on the individual for total, unconditional and exclusive commitment to himself. It may be well be that I may discover in dialogue how inadequate my own self-commitment is.

The last is "sensitivity." He argues that, "To force a conversation along predetermined lines in order to reach a predetermined destination is to show oneself grievously lacking in sensitivity both to the actual needs of our friend and to the guidance of the Holy Spirit"

(Stott 1975, 71-3). Then, Stott finally stresses an important element in the process in the following explanation:

Dialogue is a token of genuine Christian love, because it indicates our minds of the prejudices and caricatures which we may entertain about other people; to struggle to listen through their ears and look through their eyes so as to grasp what prevents them from hearing the gospel and seeing Christ; to sympathize with them in all their doubts, fears and hang-ups. (Stott 1975, 81)

Muck comments that such an argument of Stott was one that far outweighed those against dialogue (Muck 1993:523).

At a consultation on “Theology and Mission” held at Trinity Evangelical Divinity School in 1976, David Hesselgrave calls evangelicals “to challenge fellow evangelicals to rethink their apparent position of disinterest in and distrust of interfaith dialogue” (Hesselgrave ed. 1978, 269). After proposing five types of dialogue which merit consideration by evangelicals—(1) dialogue on the nature of interreligious dialogue, (2) interreligious dialogue that promotes freedom of worship and witness, (3) interreligious dialogue concerned with meeting human need, (4) interreligious dialogue designed to break down barriers of distrust and hatred in the religious world, and (5) interreligious dialogue that has as its objective the mutual comprehension of conflicting truth claims (Hesselgrave ed. 1978, 235-7), he criticizes evangelicals because they are not really ready for any of these five types of interreligious dialogue (Hesselgrave ed. 1978, 269).

Waldron Scott points out a consequence of evangelicals’ failure as late as the early 1980s, to interact seriously with other religions. According to him, because of this failure, evangelicals are confronted by a range of troublesome questions, which include “the sheer incredibility to the modern person of an exclusivist approach,” “the partialness of the Bible’s teaching on the subject,” “the true meaning of faith in biblical terms, the real

significance of no other name,” and “the consequence for the redemption of individuals of the realization that God is always at work in the world outside the range of gospel proclamation” (Scott 1981, 69-70). However, he hopefully indicates that far more occurs at the grass-roots level in every continent than is commonly acknowledged, and evangelical missionaries and laypersons are involved in dialogue. He then argues that evangelicals need to make this involvement more formal, more systematic, and more regular (Scott 1981, 94).

Writing in the early 1980s, Vinay Samuel and Christ Sugden also challenged evangelicals to seriously consider interreligious dialogue with people of other faiths from an evangelical standpoint. They argue, “By dialogue we mean being open to other religions, to recognize God’s activity in them, and to see how they are related to God’s unique revelation in Christ” (Samuel and Sugden 1984, 122). They also argue that “it is time for us to put dialogue with other religions on the agenda also. Evangelicals are still at the same place as mission thinking was fifty years ago” (Samuel and Sugden 1984, 128).

Bruce J. Nicholls, who was director of the Theological Commission of the World Evangelical Fellowship, rejects dialogue as “a dialectical method for reaching the Truth,” but he sees it as fundamental as “a way of life and a missiological method to understand people of other faiths, to communicate faithfully and relevantly the gospel and to sharpen one’s own understanding of the message” (Nicholls 1987, 1992, 48). He argues in the following manner:

Effective dialogue demands that the Church live on the frontiers of mission, meeting genuine needs whenever and however they may arise. This may mean meetings with leaders of other faiths, to overcome misunderstandings, joining with other communities in times of national

crisis or disaster to reduce human suffering, being peace makers in times of violence, working together for the betterment of the wider community life. It will also mean rebuking corruption and oppression in every area of living, attacking the evils institutionalized in social structures. But it will also mean faithfulness in witnessing to salvation in Jesus Christ. (Nicholls 1992, 66)

The Second International Congress of Evangelization (Lausanne II) convened in Manila in 1989. It reflected on the work of smaller evangelical consultations held between 1977 and 1988 and resulted in The Manila Manifesto. Regarding interreligious dialogue, the Manifesto stated the following:

In the past, we have sometimes been guilty of adopting toward adherents of other faiths attitudes of ignorance, arrogance, disrespect and even hostility. We repent of this. We nevertheless are determined to bear a positive and uncompromising witness to the uniqueness of our Lord, in his life, death and resurrection, in all aspects of our evangelical work, including interfaith dialogue. (Stott ed. 1996, 236)

Notable is that interfaith dialogue was regarded as an evangelical work.

In the 1990s, Harold Netland suggests that a place in interreligious dialogue exists for evangelicals (Netland 1991, 294-5). Four reasons are given for evangelical participation, particularly in informal dialogue with persons of other faiths. First, participation is to follow the model of encounter and proclamation we find in Jesus Christ and in Paul. Second, it can be a demonstration of one's willingness to take the other person seriously as a fellow human being. Third, it is essential for effective evangelism. Fourth, it can be a mark of humility, sensitivity, and common courtesy to followers of other faiths (Netland 1991, 297-9). Then, as formal dialogue, he cites some of the five types of dialogue that Hesselgrave proposed. Netland says that dialogue as such is "not incompatible with a commitment to evangelism" and evangelicals can and should

become actively involved in certain kinds of interreligious dialogue, both on the informal and the formal levels (Netland 1991, 301).

Clark Pinnock also argues that we need to transcend our fear of dialogue and the polarization concerning it (Pinnock 1992, 129). He regards “truth-seeking” dialogue as one of the various mission activities among the others, such as proclamation, church planting, healing, exorcism, nurture, and works of love (Pinnock 1992, 129). According to him, several reasons abound why dialogue in religion can be amicable and not hostile. One comes from the love commandment. He says that if we love or care about people and truth, we will want to explore other people’s convictions, weigh their claims, and judge their intentions fairly. A second one is that practical dialogue is simply the best way to pursue disagreements, which offers us some hope. A third one derives from the fact of general revelation, which says God-given truth can be found and built upon in the world. Because of this general divine revelation, all sorts of positive connections and bridges among religions can be constructed (1992, 132).

In the 1990s, along with interreligious dialogue, evangelicals also focused on the question of salvation of those who had never heard of Jesus Christ before death. At an evangelicals’ meeting in Manila, Philippines, in 1992, eighty-five evangelical theologians, under the auspices of the Theological Commission of the World Evangelical Fellowship, discussed the theme “The Unique Christ in Our Pluralistic World” and produced the Manila Declaration, which states the following:

In our modern pluralistic world, many Christians ask: ‘Is it not possible that there might be salvation in other religions?’ This question is misleading because it implies that religions have the power to save us. This is not true. Only God saves. All people have sinned, all people deserve condemnation, all salvation stems solely from the person and

atonement work of Jesus Christ, and this salvation can be appropriated solely through trust in God's mercy.

The question, therefore, should be rephrased as: 'Can those who have never heard of Jesus Christ be saved?' Old Testament saints, who did not know the name Jesus, nevertheless found salvation. Is it possible that others also might find salvation through the blood of Jesus Christ although they do not consciously know the name of Jesus? We did not achieve a consensus on how to answer this question. More study is needed.

We did agree that salvation is to be found nowhere else than in Jesus Christ. The truth to be found in other religious teachings is not sufficient, in and of itself, to provide salvation. We further agreed that universalism (that all people without exception will be saved) is not biblical. Lastly, we agreed that our discussion of this issue must not in any way undercut the passion to proclaim, without wavering, faltering, or tiring, the good news of salvation through trust in Jesus Christ. (Nicholls ed. 1994, 15)

Netland comments the following about the question: "The question of the fate of those who never hear the gospel has always been controversial and troubling to sensitive Christians, and various answers have been proposed by those falling within the particularist paradigm." Characteristically, he points out that some of the most prominent evangelical theologians and missiologists over the years have taken somewhat agnostic positions on the issue (Netland 2001, 50).

Among inclusivist evangelicals, Clark Pinnock and John Sanders dealt with the same topic (the destiny of those who do not hear of Jesus, of those who died in infancy, or of people who are mentally incompetent to respond to the gospel). First of all, Pinnock confesses that "the foundation of my theology of religions is a belief in the unbounded generosity of God revealed in Jesus Christ" (Pinnock 1992, 18). He thinks that if God really loves the whole world and desires everyone to be saved, it follows logically that everyone must have access to salvation. He also argues that in spite of the fact that Christ died for all, they cannot lack the opportunity merely because someone failed to bring the

gospel of Christ to them (Pinnock 1992, 157). That being the case, how can anyone be saved without knowing Christ? Pinnock answers that looking at the story of Melchizedek, salvation can be accessed through general revelation (Pinnock 1992, 26). Sanders also argues, like Pinnock, that inclusivists believe that “appropriation of salvific grace is mediated through general revelation and God’s providential workings in human history.” They hold that “the work of Jesus is ontologically necessary for salvation but not epistemologically necessary.” In short, “people can receive the gift of salvation without knowing the giver or the precise nature of the gift” (Sanders 1992, 215).

How about people who die in infancy or who are mentally incompetent to respond to the gospel? Pinnock answers that they are saved because God reconciled the world to himself and this must include them (Pinnock 1992, 167). Another answer of this question is “a postmortem encounter with Christ.” Pinnock describes the state thusly:

Humanity will appear in its entirety before God and God has not changed from love to hate. Anyone wanting to love God who has not loved him before is certainly welcome to do so. It has not suddenly become forbidden. No, the variable is the condition of the human souls appearing in God’s presence. (Pinnock 1992, 171)

He suggests that if one responded to God with love at this point, they would be saved and receive eternal life. Similarly, Sanders supports the view that all who die in infancy or are incompetent are saved (Sanders 1992, 288).

Millard J. Erickson stands against this inclusivistic view on the same topic. Looking at Paul urging preaching of the specially revealed gospel to all persons, Erickson argues that general revelation is not sufficient to bring people to salvation (Erickson 1996, 158). He also argues that the Bible offers no clear hope of postmortem salvation. He says that the proof of it falls sadly short of demonstration in the Bible (Erickson 1996, 175).

Against Pinnock and Sanders, he also argues that “nonetheless, they will be, when compared to the great number of unbelievers, a minority” (Erickson 1996, 215). Finally, he deals with the question of the salvation of those incapable of faith. From the Calvinist perspective, he answers as follows:

The inability is of two different types... In the case of the capable, morally responsible unevangelized, their difficulty is lack of information. Yet we have contended that, on the basis of biblical testimony or the testimony of special revelation, we must conclude that they do have an opportunity of sorts, because they have a degree of knowledge or information, namely through general revelation. Hence, there is a responsibility for what is done or not done regarding that revelation. In the case of the infant, however, there is inability to respond to the gospel as found in the special revelation, even if directly presented with it. Thus, the child cannot respond to either special revelation or general revelation. There is not responsibility with respect to either of these, for there is no ability to respond. The inability of the first class of persons is accidental with respect to special revelation and personal and responsible with respect to general revelation. The inability of the second class of persons is essential or necessary, but not personal and responsible. (Erickson 1996, 252)

However, he assumes that not all will accept Christ and receive eternal life because only some of them are elected by God.

In the 2000s, Timothy Tennent continues to argue that for many Christians, dialogue is discouraged because non-Christian religions are dismissed out-of-hand as examples of human blindness and the fruit of unbelief. According to him, sometimes non-Christian religions are regarded as the direct work of Satan. As a result, they have avoided any serious dialogue lest they unwittingly place the gospel on equal footing with other religions. The following further explains the problems inherent in sharing:

It is one thing to personally hold fast to the faith; it is entirely different to share it with another person. This is even more daunting if the person belongs to another religion and has many questions about Christianity. The temptation is to go on the defensive and to avoid such encounters. This “safety box” approach has the initial appearance of preserving the gospel.

Because the gospel is so valuable, we should lock it up for safekeeping.
(Tennent 2002, 11)

However, Tennent argues that the gospel is not nearly so fragile. Christianity is a faith for the world. It flourishes when challenged by unbelief, ridicule, and skepticism (Tennent 2002, 11).

In his most recent book, Tennent connects his trinitarian missiology with interreligious dialogue. He describes it thusly:

At the heart of Trinitarianism is Jesus Christ, who is the apex of God's revelation and the ultimate standard by which all is judged. Rather than comparing and contrasting Christianity with other religions, we measure all religions, including Christianity, against the revelation of Jesus Christ, who is the embodiment of the New Creation. This is why it is important that an evangelical theology of religions be both Trinitarian and Christocentric. (Tennent 2010, 223)

According to Tennent, this point has important implications for the practice of interreligious dialogue, which often compares doctrines or experiences between two religions. Consequently, he suggests that in interreligious dialogue, the Trinity, and Jesus Christ in particular must be the hub around which all the doctrinal spokes of the Christian proclamation are held together (Tennent 2010, 223).

In sum, in the 1970s, the idea of interfaith dialogue was germinated as a way of evangelism. In the 1980s, further proposals and the arguments for dialogue was made for evangelicals. In the 1990s, along with continuous interest in interreligious dialogue, evangelicals focused especially on the question of the fate of the unevangelized. Then, up to the present, dialogue no longer seems to be an issue or a practice to be rejected.

Summary

In general, the fulfillment theory (J. N. Farquhar and other British thinkers) has dominated the debates on the approach to people of other religions since the 1910 Edinburgh Conference. However, for about twenty years after the 1938 Tambaram Conference, Hendrik Kraemer's exclusivist position influenced missiological thought.

Though the debates on other religions have been dealt with in a more or less conflicting way since the sixties, as Jacques Matthey comments, the debate was most clearly formulated in the section I report of the 1989 San Antonio Conference and has been repeated several times since then, in particular in Section III of the 1996 Salvador Conference, saying, "We cannot point to any other way of salvation than Jesus Christ; at the same time, we cannot set limits to the saving power of God....We appreciate this tension and do not attempt to resolve it." This, according to Matthey, is a majority consensus formulation about other religions (Matthey 2001, 432). In this sense, Matthey points out that the WCC finally took neither theological relativism, though, some of the pluralistic voices and views are found in the WCC's Programme on Dialogue with People of Living Faiths, nor the exclusivist position as defended in the Lausanne Covenant (Matthey 2001, 432-3).

In conclusion, the most dominant voice within the WCC can be categorized as inclusivism. It is similar to pluralism in that it refuses to close God's saving work through other religions. However, it is also different from pluralism in that it holds the uniqueness of Jesus Christ like evangelicals. On the other hand, it is similar to exclusivism in that both hold the uniqueness of Jesus Christ. However, it is different from exclusivism in that it is not in favor of the exclusivist position that claims the salvation only through Jesus

Christ. Consequently, the particular question of a positive or negative theological view of people of other religions, as Matthey points out, remains “the major point of debate between ecumenical and evangelical missiologists” (Matthey 2001, 434).

CHAPTER 3

THEORY OF TRUTH: THE COMPARISON BETWEEN BIBLICAL AND POSTMODERN VIEWS

This chapter investigates the concept of truth from philosophical, biblical, and postmodern viewpoints, and deals with the relationship between the Christian claim of truth and the postmodern understanding of truth. The information studied in this chapter is also needed for analyzing the collected data. The religious pluralism discussed in this three relates closely with the postmodern claims of truth because some postmodern thinkers teach that all religious truths are equally valid. However, this chapter focuses on the postmodern claim of truth in a wider context of culture.

The Concept of Truth

Whether one can know the truth and how one can ever tell whether something is true or false have been constant issues for study and discussion in philosophy (Adler and Gorman ed.1952, 915). Above all, the correspondence theory of truth is a traditional model, which goes back to the classical Greek philosophers such as Aristotle (384-322 B.C.), who suggested truth as likeness or similarity to reality (Crivelli 2004, 138). This definition posits that relationship exists between thoughts, beliefs, statements or propositions, on one hand, and reality, on the other hand. The former is true only when they correspond to reality. In other words, the truth or the falsity of them is demonstrated by their correspondence with reality (White 1994, 5). For example, the statement “It is

snowing” is true only when it is indeed actually snowing. In this case, truth is understood as objective and absolute (White 1994, 5).¹⁹

The correspondence theory of truth is also associated with metaphysical realism because of Thomas Aquinas (1225-1274), who presented the “metaphysical” version of the correspondence theory of truth. He quoted, “*Veritas est adaequatio rei et intellectus*” (“Truth is the equation of things and intellect”), which he credited to the ninth century neo-Platonist Isaac Israeli, and restated it: “A judgment is said to be true when it conforms to the external reality” (Aquinas 1948, 89). According to Smith, this statement came from his theological view that although humans were fallen, our reasoning abilities could be still trusted. This view led to his high confidence in our ability to use our reason in order to know truth (R. Scott Smith 2005, 26). For the same reason, Aquinas’s formula leaves room for the idea that “true” can be applied to thoughts and judgments as well as to things or persons. For example, a thing or person is true if it or s/he corresponds especially to God’s conception of what it or s/he ought to be. This notion played a very important role in medieval thinking (<http://plato.stanford.edu/entries/truth-correspondence>, accessed on 1 October 2010).

In the modern era, the thinkers such as René Descartes (1596-1659), Thomas Hobbes (1588-1679), and Immanuel Kant (1724-1804), emphasized the adequacy of human reason to know objective, rational truths (Groothuis 2000, 35). However, their more positive view of human reason led them to reject the special revelation (of the Bible) that the Reformers such as John Calvin and Martin Luther stressed as the only way to know what is true (“*sola scriptura*”). Instead, science replaced the role of the Bible.

¹⁹ The correspondence theory of truth has significantly impacted the evangelical view of the Christian truth (J. P. Moreland, Robert L. Thomas, Norman L. Geisler, and others).

According to Kant's view, science, not religion, gives us knowledge and facts. Lesslie Newbigin clearly explains this point: "Reliable, and therefore authoritative, knowledge of truth is not, in the view of modernity, to be found by faith in alleged revelation, but by observation of the facts and rigorously critical reflection on them" (Newbigin 1996, 3). With the influence of Kant, as Paul G. Hiebert points out, the argument is that whereas science is a matter of facts and truth, religion is a matter of feelings and is the source of deep personal experience (Hiebert 1999, 23). The implication is that universally valid truths exist for all people, in all places, at all times. This realist view of truth has been dominant in Western thought (White 1994, 5).

This correspondence theory of truth has been expressed in many ways, giving rise to many extended theories. These correspondence theories use various concepts for the relevant relation between a statement or a proposition and reality such as conformity, congruence, agreement, accordance, copying, picturing, signification, representation, reference, and satisfaction. The following examples of concepts are also used for the relevant portion of reality: facts, states of affairs, conditions, situations, events, objects, sequences of objects, sets, properties, and tropes (<http://plato.stanford.edu/entries/truth-correspondence>, accessed on 1 October 2010).

Whereas the correspondence theory of truth is associated with realism, the other theories—coherence, pragmatic, verification, etc.—are related to idealism, anti-realism, pluralism, or cognitive relativism. These theories oppose the correspondence theory of truth. For example, according to the coherence theory of truth, the more systematically coherent our beliefs, the truer they are. In other words, the theory argues that if a system

of thought does not contradict itself, then the information is a mark of truth (White 1994, 5).

As another example, William James' pragmatic theory of truth defines truth as "a property of certainty of our ideas."

It means their "agreement," as falsity means their "disagreement," with "reality." Pragmatists and intellectualists both accept this definition as a matter of course. They begin to quarrel only after the question is raised as to what may precisely be meant by the term "agreement," and what by the term "reality," when reality is taken as something for our ideas to agree with. (James 1907, 198)

The Tarski-Davidson's theory of truth is also an anti-correspondence theory. This theory particularly influenced a postmodernist Richard Rorty (Barris 2006, 125). This theory views that meaning is explicated through the interconnection of expressions within a whole language structure. In other words, meaning or truth is made within the structure of language as a whole.²⁰

In sum, the theory of truth is, as a whole, divided into two positions: one position is the correspondence theory, and the other position is the non-correspondence theory. As Louis P. Pojman mentions, while the former holds that some things exist independently of whether anyone thinks about them, the latter argues that no mind-independent facts or truths exist (Pojman 2002, 188). In other words, whereas the former focuses on the object, which exists independently from the subject, the latter focuses on the subject and holds that the subject is indispensable to truth.

²⁰ Bruce D. Marshall, who applies this theory for the biblical truth, says that for example, "The sentence 'Jesus is risen' is true if and only if Jesus is risen. Jesus is risen, so Christians proclaim; therefore 'Jesus is risen' is true. The person who holds that sentence true therefore has a true belief, and the person who holds it false has a false belief" (Marshall 1995, 105). According to this theory, this truth is made within the biblical language. As a result, no room exists to write about truth itself or to claim truth as shared across different languages. More recently, based on Tarski-Davidson's theory, he applies the doctrine of the Trinity to his view of truth. This argument is treated in the chapter six.

The Biblical Concept of Truth

In the Old Testament, the word for truth is *'emet* (אמת). The root meaning of *'emet* is “support” or “stability.” From this meaning flows the twofold concept of “faithfulness” and “conformity to fact,” which are complementary rather than mutually exclusive (Roger Nicole 1983, 288-90). As Nicole points out, the Old Testament strongly focuses on “the faithfulness of God,” that is, God’s attitude (Gen. 24:27; Gen. 32:10, Exod. 34.6; Josh 2:14; Ps. 25:10-11; 57:3, 61:7; 85:10; 86:15; 89:14; 115:1; 117:2; 138:2; Mic. 7:20), God’s attributes (Neh. 9:33; Ps. 30:9; Isa. 61:8 Zech. 8:8), God’s activity (Ps. 69:13; 111:7-8; 132:11), and God’s Word (Ps. 119:142, 151, 160; Dan. 10:21). This usage may be summarized into “the formulation that Yahweh is the God of Truth and here the implication is both that He is the only true God and that as God He sums up in Himself the fullness of faithfulness and truth” (Nicole 1983, 289). Then, *'emet* is used for human beings (Josh. 24:14; Ps. 145:18; Isa. 48:1; Ezek. 18:8-9; Hos. 4:1; Zech. 8:16) and their action marked by integrity (1 Kings 2:4; 3:6; 2 Kings 20:3 2 Chron. 31:20; 32:1; Isa 38:3; 59:14-15) because their faithfulness may reflect that of God (Nicole 1983, 289).

In the Old Testament *'emet* also represents “conformity to fact” or “that which is conformed to reality in contrast to anything that would be erroneous or deceitful” (Nicole 1983, 290). It frequently denotes “speaking the truth” (Prov. 8:7; Jer. 9:5; Dan. 11:2; Zech. 8:16), “a true report” (1 Kings 10:6), “a true vision” (Dan. 8:26), and “a true message” (Dan. 10:1) as opposed to “slandering” or “a false and malicious report” (Ps. 15:2; Gen. 42:16; 2 Sam. 7:28; Ps. 119:160; Prov. 22:21; Eccl. 12:10). In the same line, it connotes what is authentic, reliable, or simply right (Gen. 24:48; Jer. 2:21; Prov. 29:14; Neh. 9:13; Zech. 7:9; Jer. 4:2). Finally, as an extension and fulfillment of *'emet*, it also means truth

as “the embodiment of God’s wise and merciful pattern for human life, designated by the terms law, precepts, commandments, ordinances, judgment, etc” (Nicole 1983, 290). Consequently, as Jack B. Scott states succinctly, there is no truth in the Old Testament sense outside God (Scott 1990, 52).

In the New Testament, the word for truth is *aletheia* (ἀλήθεια), which has a more decidedly cognitive meaning than *’emet*. Nicole says that the etymological sense of *aletheia* can be expressed as “that which receives notice,” “that which comes to be known, presumably by a correct perception of reality” (Nicole 1983, 292). In any case, like the Old Testament, the New Testament emphasizes “truth as conformity to reality and opposition to lies or errors” and “what is imaginary or fallacious” (Acts 12:9; Phil. 1:18; 1 John 3:18) (Nicole 1983, 293-4). As such, first, God is the true God over and against all idols or false gods (John 17:3; 1 Thess. 1:9; 1 John 5:20). God is the only genuine and true God (John 3:33; 7:28; 8:26; Rom. 3:4; Rev. 6:10). God’s Word (John 17:17; 2 Tim. 2:15) is also truth, and God’s law is the embodiment of truth (Rom. 1:18, 25; 2:8, 20). God’s attitude is truth, as well (Rom. 1:25; Eph. 4:21; Titus 1:1-2; James 1:18). In fact, all truth is rooted in God. No standards exist outside of God. God is the only absolute standard by whom all truth and falsehood, light or darkness, and right or wrong are measured in this world (John 5:53; 8:32-32, 42-47).

Second, the Son is related to the truth. According to Andreas J. Köstenberger, particularly in the fourth gospel, truth is first and foremost a Christological concept. He explains in the following manner:

Rather than merely connoting correspondence with reality as in Greek philosophy, or factual accuracy, as in Roman thought, truth, for John, while also being propositional, is at the heart a personal, relational concept

that has its roots and origin in none other than God himself. (Köstenberger 2005, 21)

In other words, truth is a revelation from God. In opening his gospel, John wrote that Jesus, the incarnate Logos, is described as “full of grace and truth” (John 1:14). Jesus said, “I am the truth” (John 14:6). He came to witness to the truth (John 18:37). In Revelation, He is also called faithful and true (Rev. 3:7, 14; 19:11). Third, the Holy Spirit is vitally interested in truth. He is called the Spirit of truth (John 14:17; 15:26; 16:13; 1 John 4:6; 5:7). He will guide the disciples into all truth (John 16:13) and climactically, He too is called “the truth” (1 John 5:6) (Nicole 1983, 295).

Finally, according to Nicole, “The contrast is not so much between correct and false, but rather between complete and incomplete, definitive and provisional, full-orbed and partial” (Nicole 1983, 295). For example, John 1:17 says, “The law was given through Moses; grace and truth came through Jesus Christ. Nicole comments on the role of grace in the process in the following quote:

This does not deny the gracious character or the truth content of the Torah, but it emphasizes that the administration of grace in its complete and ultimate form is the fruit of the incarnation of the Logos, who came from the Father, full of grace and truth (John 1:14). (Nicole 1983, 296)

Nicole concludes that the biblical view of truth involves “factuality, faithfulness, and completeness.” It is ultimately associated with “the triune God Himself as a perfection of His being” (Nicole 1983, 296). According to Groothuis, “the Bible does not present truth as a cultural creation of the ancient Jews or the early Christians. They received truth from the God who speaks truth to his creatures, and they were expected by this God to conform themselves to this truth” (Groothuis 2000, 64). In sum, the Father is truth, the Son is truth, and the Holy Spirit is truth. This means that a statement is true if it

corresponds to God, the Son, and the Holy Spirit; that is, the Triune God. This is the biblical concept of truth.

Some characteristics may come from this concept. As Douglas Groothuis points out, first, truth is “revealed by God.” For example, Paul’s letter to the Romans tells us that God has made his existence known through both creation and human conscience, in order that all people are without excuse before their Creator and Lawgiver (2:14-15). Besides revealing himself generally through creation and conscience, God also revealed the particular truths of salvation through his mighty deeds in history, the incarnation and in the Bible (Groothuis 2000, 65).

Second, truth is “objective” in nature. God’s disclosure of himself through revelation is not an existential experience devoid of rational, knowable content. God reveals objective truth about himself. In other words, objective truth exists and is knowable. Truth is not dependent on any creatures’ subjective feelings, desires or beliefs (Groothuis 2000, 67).

Third, truth is “absolute,” which means that God’s truth is invariant. A classic text on the absoluteness of truth is Jesus’ uncompromising statement, “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6). No exception or exemption from this claim is valid: only one way to connect the Father—Jesus himself. The truth of the gospel is not subject to any human veto or democratic procedures (Groothuis 2000, 69).

Fourth, truth is “universal.” universal means to apply everywhere, to engage everything and to exclude nothing. God’s truth is not provincial, parochial or partial; it is universal in scope and application. Yet it also allows for unique cultural expression and

the creative individuality of people made in the divine image and redeemed through the Lamb. The truth does not flatten us out into faceless conformity, but liberates each of us to be who we ought to be under the Lordship of Christ. Yet all exist because of, and under, God's universal truth (Groothuis 2000, 72).

Fifth, truth is "eternally engaging and momentous, not trendy or superficial." God's truth is grounded in God's eternal being. It is a living, personal and dynamic truth—a truth that transcends the transient trivialities of our age. God's truth involves the metanarrative of divine Providence. Being a disciple of Jesus alerts us to the grand themes of God's story and the unfolding of his eternal plan of creation, fall and redemption. God's revelation of truth has eternal consequences for us all (Groothuis 2000, 73).

Sixth, truth is "exclusive, specific and antithetical." What is true excludes all that opposes it. God cannot deny himself or assert what is false; nor can he make something both true and false in the same way at the same time. The logic of Paul's appeal is simply the logic of antithesis and exclusion. He is unwilling and unable to synthesize or amalgamate the truth of the gospel with the error of the Judaizers, who bewitched his beloved flock of believers (Gal 3:1). This truth is far too important to be compromised (Groothuis 2000, 75).

Seventh, truth is "systematic and unified." Truth is one, as God is one. All truths cohere with one another as expressions of God's harmonious objective reality—of his being, his knowledge and his creation. Only one world exists, God's world, which is a uni-verse, not a multi-verse. Truth is seen as an interrelated and coherent whole

(Groothuis 2000, 79). Finally, truth is “an end, not a means to any other end.” It should be desired and obtained for its own value (Groothuis 2000, 80).

These characteristics imply that the Bible is wholly true. However, this issue has been no mistakes or errors are in the Bible. For them, the biblical truth is inerrant. Unlike inerrantists, errantists (i.e., Clark Pinnock) think that some assertions in the Bible were intended by the author “to be historical or scientific in nature but may in fact be mistaken or contradictory” (Hunter 1987, 25).

According to Norman L. Geisler, several corollaries of this errantist view abound. First, a statement is true, even if some of its factual assertions do not correspond with reality, so long as the statement accomplishes its intended purpose. This means that factually incorrect statements can be true, provided they accomplish their intended results. Second, conversely, factually correct statements can be false if they do not accomplish their intended goals. Third, persons, not merely propositions, can be properly characterized as true. A person is true if he accomplishes or lives up to someone’s intentions for him, and persons are not true if they fail to measure up to someone’s expectations (Geisler 1980, 328).

Even though there can be errors in the Bible, this intentionality view implies inerrancy of the Bible in some aspects. First, factual incorrectness in affirmations is not necessarily an error unless the author intended to affirm it. For example, the stories of the Flood and Jonah and the great fish are factually wrong. Nevertheless, they are still trustworthy, because the intention of God is being fulfilled though these stories. Second, as mentioned earlier, truth can be personal. Persons who fulfill someone’s intentions are also true. Jesus’ claim, “I am...the truth,” could mean that it is true because He is the one

who perfectly fulfills the Father's intentions for Him. From these perspectives, the errantists claim that the Bible would be inerrant (Geisler 1980, 330).

Indicating two implications of the correspondence view for inerrancy of the Bible, Geisler disputes the intentionalist (errantist) view of truth. First, the correspondence view would mean that whatever the writer of a scriptural book actually affirmed, is to be taken as true, even if he personally did not intend to affirm it. The Bible could say more than its human authors intended, since God could have intended more by it than the authors did. Second, if the Bible actually affirms, for example, that hell is geographically down and heaven is up, and if this is contrary to fact, then the Bible would be wrong regardless of what the author may have intended by the passage. He finally argues that on the correspondence view of truth, God affirms whatever the Bible affirms and that God cannot affirm as true what is false (Geisler 1980, 331-2). In short, the Bible is inerrant and wholly true.

However, a study of the debate on inerrancy of the Bible reveals a transition within the concept of truth. Regarding this, Hunter observes that among a new generation of evangelicals, the theory of biblical inerrancy has softened to the degree that some believe that the biblical writer may have intended the facticity of a statement which is in reality mistaken or contradictory. Hunter also finds a growing neo-orthodoxy that advocates a subjectivist approach to biblical interpretation (Hunter 1987, 27). According to White, one of the most celebrated theologians in this field is Clark Pinnock. Erick J. Erickson and Donald G. Bloesch also left the strict rationalism of evangelical theology. White mentions that the definition of inerrancy as held by Erickson, Bloesch, and

Pinnock become more nuanced and less tied to a correspondence theory of truth (White 1994, 171).

Robert L. Thomas would think that this transition is due to the influence of Ernest R. Sandeen's view of truth, who laid a foundation for a postmodern concept of truth. Sandeen investigated Princeton theologians, such as Charles Hodge, and the roots of fundamentalism in the nineteenth and the early twentieth centuries and raised the following three objections to the Princeton theologians and the fundamentalists: he objected to their doctrine of verbal inspiration, their doctrine of biblical inerrancy, and their view that inspiration applied only to the original autographs (Thomas 1970, 123-30). Then, he concluded, "Both Princeton and the millenarians had staked their entire conception of Christianity upon a particular view of the Bible based ultimately upon eighteenth-century [i.e., Enlightenment] standards of rationality" (Sandeen 1970, 131). Thomas argues that Sandeen and his followers like John M. Hitchen rejected modernism and embraced postmodernism and that such a postmodern view influenced even evangelicals (Thomas 2007, 13).

Postmodernists' Concept of Truth and Christian Truth Claim

As Robert L. Thomas suggests, postmodernism is regarded as one of many challenges to the Christian truth-claim. Conflict seems to exist between the postmodern view of truth and the Christian truth-claim. This conflict leads to the question, what is the postmodern concept of truth? In order to answer this question, a mention of Jean-François Lyotard, Jacques Derrida, Michel Foucault, and Richard Rorty is necessary. Above all, Lyotard remarkably described a postmodern phenomena which legitimizing

‘meta-narratives’ are in crisis and in decline. Derrida’s skepticism of the proposition that the relationship between language and world is well founded and reliable had a considerable philosophical appeal. Foucault is the most important postmodernist who concerned the relationship between truth (or “discourse” and power). Smith calls these three French thinkers “an unholy trinity of postmodern thinkers” (Smith 2006, 21). Finally, Rorty is regarded as America’s most eminent postmodern philosopher (Anderson 1995, 100).

Jean-François Lyotard

In *The Postmodern Condition: A Report on Knowledge* (1979), Jean-François

Lyotard defines the term modern in the following manner:

...any science that legitimates itself with reference to a metadiscourse of this kind making an explicit appeal to some grand narrative, such as the dialectics of Spirit [Hegel], the hermeneutics of meaning [Schleiermacher], the emancipation of the rational [Kant] or working subject [Marx], or the creation of wealth [Adam Smith, added by James Smith]. (Lyotard 1979, xxiii)

On the other hand, he defines postmodern as “incredulity toward metanarratives”

(Lyotard 1979, xxiv). James K. A. Smith explains metanarratives in the following, as he refers to Lyotard’s definition:

For Lyotard, the term “metanarrative” does not simply refer to a “grand story” in the sense of stories that have grand or universal pretensions, or even make universal claims. What is at stake is not the scope of these narratives but the nature of the claims they make. For Lyotard, metanarratives are a distinctly modern phenomenon: they are stories that not only tell a grand story (since even premodern and tribal stories do this) but also claim to be able to legitimate or prove the story’s claim by an appeal to universal reason. (Smith 2001, 354)

For example, although the epic of creation, *Enuma Elish* or Homer's *Odyssey* is universal or grand in scope, it is not a metanarrative because it does not claim to legitimize itself by an appeal to scientific reason. In contrast, Marxism is a metanarrative because it claims to be a system made legitimate by reason, and therefore to be universally accepted on that basis (Smith 2001, 354; 2006, 65).

For the same reason, the stories or truth claims of science are also metanarratives. Science pretends to be beyond narrative, but it plays a language game. Lyotard summarizes Wittgenstein's language games as follows:

What he means by this term is that each of the various categories of utterance can be defined in terms of rules specifying their properties and the uses to which they can be put—in exactly the same way as the game of chess is defined by a set of rules determining the properties of each of the pieces, in other words, the proper way to move them. (Lyotard 1979, 10)

That is, science appeals to the criteria of legitimation that are understood as standing outside any particular language game and thus guarantee universal truth, but it is just another language game. The process simply disguises itself as the game above all games (Smith 2006, 67). In other words, science is governed by the rules of each field in which scientists work. The rules make sense only within the boundaries of each scientific field. Therefore, scientific knowledge covertly grounds itself in a narrative (Smith 2006, 67).

Instead of metanarratives, Lyotard pays attention to "little narratives [*petit récit*]." Unlike science, each little narrative does not aim to tell the story to put an end to narrative; rather it evokes new stories by the manner in which in its turn it has displaced preceding narratives in telling a story. As Bill Readings says, Lyotard's claim, thus, is not so much that 'everything is narrative' as much as it is that a story is not the story; that that

no narrative can put an end to narratives (Readings 2004, 221). In other words, science should be also regarded as one of little narratives.

Smith argues that Lyotard's incredulity toward metanarrative is not about the biblical story because the biblical story is not a metanarrative in the sense that it does not depend on reason (Smith 2001, 355). His incredulity is about science, which claims that it alone is the source of truth. Because Lyotard is very critical of science's legitimization as such, Smith argues that Lyotard's incredulity toward metanarrative of science can be rather beneficial to the Christian faith (Smith 2006, 71).

However, as Butler points out, Lyotard regards the narrative of Christian redemption as a representative example of grand narratives (Butler 2003, 13). Furthermore, as mentioned earlier, the biblical concept of truth is that it is also given through human reason (conscience). The biblical truth is also universal. Therefore, the Bible is a metanarrative. If that is the case, Lyotard's postmodernism would not have credulity toward the Bible. In contrast, if the biblical story is a little narrative, it is, in fact, denigrated into one of many little narratives because Lyotard acknowledges only the plurality of little narratives.

Jacques Derrida

In *Of Grammatology*, Jacques Derrida is engaged in a critical analysis of early modern thinker Jean-Jacques Rousseau's essay "On the Origin of Language" and famously argues that, "There is nothing outside the text" (Derrida 1976, 158). Derrida rejects Rousseau's kind of skepticism of language. For Rousseau, language is "an obstacle to the world" and it hinders experiencing and knowing the world itself.

Language is mediation as with a lens. Smith explains this idea as follows: “Language is a lens through which we see the world, albeit with some distortion, simply because this lens stands between us and the world. As soon as there is a lens [mediation], there is distortion.” Thus, for Rousseau, language is a kind of evil because it corrupts what is a pure and unmediated experience of the world simply as it is (Smith 2006, 36). In short, for Rousseau, language as mediation obstructs the pure experience of something “out there” or reality. This perspective frequently leads modernists to consider the text or the language to be a hurdle over which they have to jump in order to reach what is behind the text (Smith 2006, 37).

By contrast, to Rousseau, Derrida argues, “There is nothing outside the text.” He says the following about the reasons of that claim:

That is neither because Jean-Jacques’ life, or the existence of Mamma or Therese themselves, is not of prime interest to us, nor because we have access to their so-called “real” existence only in the text and we have neither any means of altering this, nor any right to neglect this limitation. All reasons of this type would already be sufficient, to be sure, but there are more radical reasons.... In what one calls the real life of these existences ‘of flesh and bone,’ beyond and behind what one believes can be circumscribed as Rousseau’s text, there has never been anything but writing. (Derrida 1976:158)

Smith explains that, “When Derrida claims that there is nothing outside the text, he means there is no reality that is not always already interpreted through the mediating lens of language.” This is also “to say that everything is a text, which means that everything must be interpreted in order to be experienced.” Therefore, such a claim could be simply translated with the axiom “everything is interpretation” (Smith 2006, 39-40).

If that is the case, then even the gospel is only an interpretation and not objectively true. In other words, if the gospel is an interpretation, and therefore, not

“objective,” then it would seem that it cannot be true. However, Smith persuasively argues that Derrida’s claim that everything is interpretation is not antithetical to orthodox Christian faith because the objective provision of revelation in the Scriptures is ineffectual as revelation without interpretation in order to resolve the problem of subjective darkness (Smith 2006, 48).

What is more important, however, is that Derrida teaches meaning is not found, but made by a reader’s reading or interpretation. In other words, as A. Albert Mohler explains, the author of the text is totally ignored. He says, “Deconstructionists teach that the author must be removed from consideration and the text itself allowed to live as a liberating word” (Mohler 2005, 60). This point is clearly antithetical to the Christian truth because Christians believe that the author of all Scripture is God (2 Timothy 3:16).

Michel Foucault

In Michel Foucault’s thinking, “power” is one of the main terms. In particular, with regard to “power-knowledge relations,” Foucault argues the following:

We should admit rather that power produces knowledge (and not simply by encouraging it because it serves power or by applying it because it is useful); that power and knowledge directly imply one another; that there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations. (Foucault 1977, 28)

According to him, power produces knowledge of truth. He continues:

These ‘power-knowledge relations’ are to be analyzed, therefore, not on the basis of a subject of knowledge who is or is not free in relation to the power system, but, on the contrary, the subject who knows, the objects to be known and the modalities of knowledge must be regarded as so many effects of these fundamental implications of power-knowledge and their historical transformations. In short, it is not the activity of the subject of knowledge that produces a corpus of knowledge, useful or resistant to

power, but power-knowledge, the processes and struggles that traverse it and of which it is made up, that determines the forms and possible domains of knowledge. (Foucault 1977, 28)

Power also determines what can and cannot be said. In other words, it affects decisions about what can and cannot be called truth.

In the same line, Foucault mentions “regimes of truth” rather than the term “truth” itself. He observes truth in the following manner:

Each society has its regime of truth, its general politics of truth: that is, the types of discourse which it accepts and makes function as true; the mechanisms and instances which enable one to distinguish true and false statements, the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth; the status of those who are charged with saying what counts as true. (Foucault 1980, 131)

Then, Foucault says that truth is to be construed as “a system of ordered procedures for the production, regulation, distribution, circulation and operation of statements.” Truth is also connected by a circular relation with power systems, which produce and sustain it, and to effects of power that it induces and which, in turn, extend it (Foucault 1980, 133).

More recently, in an interview with the French magazine *L'Express*, Foucault further explains:

Indeed, truth is no doubt a form of power. And in saying that, I am only taking up one of the fundamental problems of Western philosophy when it poses these questions: Why, in fact, are we attached to the truth? Why the truth rather than lies? Why the truth rather than myth? Why the truth rather than illusion? And I think that, instead of trying to find out what truth, as opposed to error, is, it might be more interesting to take up the problem posed by Nietzsche: how is it that, in our societies, “the truth” has been given this value, thus placing us absolutely under its thrall? (Foucault 1990, 107)

Foucault suggests that what is called truth is “lies,” “myth,” and “illusion,” all created by “the will to power.” Herbert L. Dreyfus and Paul Rabinow explain Foucault’s search as, “Whenever he [Foucault] hears talk of meaning and value, of virtue and

goodness, he looks for strategies of domination” (Dreyfus and Rabinow 1983, 109).

Consequently, Smith says that, for Foucault the following is true:

There is no claim to truth that is innocent; there is no knowledge that simply falls into our minds from the sky, pristine and untainted. What might be claimed as obvious or self-evident is, in fact, covertly motivated by other interests—the interest of power. (Smith 2006, 86)

Like other postmodernists, from the beginning, Foucault focused on language—in particular, “discourse”—which means “systems of thoughts composed of ideas, attitudes, courses of action, beliefs and practices that systematically construct the subjects and the worlds of which they speak” (Lessa 2006, 285). He continues to explain:

“In every society the production of discourse is at once controlled, selected, organized and redistributed according to a certain number of procedures, whose role is to avert its powers and its dangers, to cope with chance events, to evade its ponderous, awesome materiality. (Foucault 1972, 216)

This discourse operates by “rules of exclusion” or external delimitation concerning what is prohibited. In short, truth is produced or constrained through discourse.

As mentioned earlier, the Bible presents the view that truth is against errors, lies, myth, or illusion. Truth is clearly opposed to those themes. In this sense, Foucault’s concept of truth is in contrast with the Bible.

Richard Rorty

As mentioned earlier, Richard Rorty is influenced by Donald Davidson’s theory of truth. However, more radically, Rorty argues that no need exists for talking about truth at all (Barris 2006, 125). In *Contingency, Law, and Solidarity* (1989), he distinguishes between the claim that the world is out there and the claim that truth is out there. He says, “To say that the world is out there, that it is not our creation, is to say, with common

sense, that most things in space and time are the effects of causes which do not include human mental states.” In other words, the world is “extralinguistic” or beyond languages in nature. On the other hand, “to say that truth is not out there is simply to say that where there are no sentences there is no truth, that sentences are elements of human languages, and that human languages are human creations” (Rorty 1989, 4-5). Like Derrida, he focuses on human language and argues that truth is described by human beings. Then he argues in the following way:

Truth cannot be out there—cannot exist independently of the mind—because sentences cannot so exist, or be out there. The world is out there, but descriptions of the world are not. Only descriptions of the world can be true or false. The world on its own—unaided by the describing activities of human beings—cannot. (Rorty 1989, 5)

He also clarifies this point in *Truth and Progress* (1998). He allows that reality is causally independent of us, but insists that the reality of our lives, what we represent with our words and actions, is not independent of us (Rorty 1998, 86).

Along with language, Rorty argues that this description of reality is also according to “selfhood.” In addition, he emphasizes the social influence upon the individual and his beliefs. Thus, what is called truth is an “intersubjective” agreement among the members of a community (Rorty 1990, 21). That intersubjective agreement permits the members of the community to speak a common language and establish a commonly accepted reality. He calls the relationship of language, self, and community with the descriptions of reality “contingency.”

Thus, the end of inquiry, for Rorty, is not the discovery or even the approximation of absolute truth but the formulation of beliefs that promote the “solidarity” of the community. In other words, it is “to reduce objectivity to solidarity”

(1990, 22). Thus, he challenges those who believe in an objective reality in order to establish knowledge of it. He points out that there is always a gap between our sense experience and the reality that is purported to exist (1990, 189). He repetitiously emphasizes that we cannot escape our linguistic heritage when we examine our world. We see the world through a conceptual framework imposed by language. We cannot describe a reality beyond language (1990, 59). Consequently, Rorty rejects the correspondence theory of truth (1990, 13, 22-23).

Stanley J. Grenz summarizes the postmodern concept of truth, comparing it to that of Enlightenment (modernism). First, he indicates that Enlightenment thinkers theorized that although universal laws of nature function independently of the human mind, they nevertheless can be discerned by human reason. The truth or falsity of any particular statement may be readily determined, at least in theory, merely by comparing it with the dimension of the world that it purports to describe. An assertion is true, therefore, if it corresponds to a specific facet or detail of the world. Furthermore, Enlightenment thinkers extended without end the boundaries of what human reason could supposedly fathom. In so doing they held hope for the ability to inaugurate the utopian society (Grenz 2003, 688).

However, for postmodernists, truth is not merely a quality of statements that ascribe properties to the world. Nor should truth be limited to what can be verified by reason and the empirical scientific method alone. Instead, postmoderns are convinced that ways of knowing are present in addition to reason, such as through the emotions and the intuition. And rather than seeing the world having a realm of impersonal laws,

postmoderns view the world as historical, relational, personal, and participatory (Grenz 2003, 688).

Second, while Enlightenment thinkers argued that the pursuit of truth requires we stand apart from what we are observing, some postmoderns claim that we do not inhabit a single objective world as such, for different people live in the particular worlds they create. Consequently, they add that no final basis exists for determining truth. As a result, many postmoderns are content to allow seemingly conflicting constructions of reality to exist side by side (Grenz 2003, 689). In other words, in the modern era, the realm constructed by appeal to the language of empirical science was believed to be the only truly real world. And scientific knowledge, with its appeal to neutral, objective facts attained by means of dispassionate and disconnected observation was assumed to be the sole claimant to the lofty designation of truth. However, postmodernism is “the questioning of this narrowing of the concept of truth to the sphere of empirical science” (Grenz 2003, 690).

Finally, for postmodernists, truth is connected to narratives. Modern quests for truth entail a search for the unchanging principles that lie behind the changing data of life. Consequently, narratives are at best, illustrations of abiding principles. And once we have discovered the abiding principle that a particular narrative illustrates, we can discard the story. However, postmodernists see an integral connection between story and truth. Truth is lived narrative. The goal of storytelling is not simply to extract the truth that it supposedly illustrates, but to inhabit the story (Grenz 2003, 691).

More importantly, Paul G. Hiebert illustrates the postmodernist view of sin:

Each community lives in its own enclave preserving its own distinctive, and each must tolerate the differences of the others. The rival truth claims

of different cultures and religions must not lead to argument. They must simply be accepted as a part of a single mosaic. The cardinal postmodern sins are ethnocentrism and attempts to convert others to one's own beliefs and practices, or to control them. (Hiebert 1999, 54)

To apply this point to the Korean religious context, it can be said that there are many rival truth claims of different religions in Korea. According to the postmodern view, they must not lead to the claim that one's religion alone has absolute truth. They have to evade from such a claim from each other. For example, Christian attempts to convert people of other religions to Christianity may be regarded as inappropriate because the act is imposing to other religions. Thus the act could be seen as sinful.

The Postmodern Shift in Korea

In “Modernization and Postmodernization: Changing Korean Society in Global Perspective” (1995), a professor of the University of Michigan Ronald F. Inglehart, who has studied cultural, economic, and political change in 43 societies including Korea, says that although Korea is only beginning the transition to postmodern values, it is undergoing an exceptionally rapid rate of cultural change to a postmodern society (Inglehart 1995, 138). He indicates the following five ways of the postmodern shift: (1) “a shift from scarcity values to postmodern or security values,” (2) “diminishing effectiveness and acceptability of bureaucratic authority,” (3) “rejection of the West as a model, and the collapse of the socialist alternative,” (4) “growing emphasis on individual freedom and emotional experience, and rejection of all forms of authority,” and (5) “diminishing prestige of science, technology and rationality.”

First, according to Inglehart, the root cause of the postmodern shift has been the gradual withering away of value systems—economic achievement, economic growth,

economic rationality—that emerged under conditions of scarcity or poverty. In turn, this shift grows out of the unprecedentedly high levels of subjective well-being that characterize the public of advanced industrial society. The environment, self-expression, and the desire for meaningful work, rather than economic growth, are becoming even more important (Inglehart 1995, 159-61).

Second, Inglehart says that the postmodern shift is a move away from both traditional authority and state authority, and that shift reflects a declining emphasis on authority in general. For example, political leaders are experiencing some of the lowest levels of support ever recorded. It reflects a systematic decline in mass support for established political institutions, and a shift of focus toward individual concerns (Inglehart 1995, 161-2).

Third, Inglehart says that postmodernism initially focused on discontent with the dehumanizing aspects of bureaucratic, impersonal modernity as manifested in the West. In addition, the declining effectiveness and acceptability of massive, centralized bureaucratic authority is one reason for the collapse of state socialism (Inglehart 1995, 162-3).

Fourth, Inglehart says that the postmodern phase of development is inherently conducive to democratization (Inglehart 1995, 163). Finally, he says that postmodernization is linked with a diminishing faith in rationality and a diminishing confidence that science and technology will help solve humanity's problems (Inglehart 1995, 163-4). He suggests that all these phenomena may mark the change from traditional and modern society to the postmodern society in Korea.

Similarly, in “Postmodern Cultural Changes in a Modernizing Country: Conflicts in Mass Media Culture in Korea,” Shin Kuk Won accounts the following cultural changes in Korean society:

Popular culture in Korea is catching up with the postmodern trend. This fact is important because the 1990s in Korea are called *moonwhasidae*, “the era of culture,” in comparison with the eras of industrialization in the 1970s and democratization in the 1980s. The rationale behind the characterizations was explained by a young culture critic: “The era of culture is a metaphor which now means that it no longer makes good business to deal with politics and economy” (Seo Dong Jin 1994a, 35). The booming economy and end of government repression has caused a sudden explosion of cultural demands. (Shin 2005, 330)

Shin continues his explanation thusly:

The era of culture has two tendencies. First, this era is dominated by popular culture. Cultural interest is devoted to popular culture, not to classical or traditional culture, as popular culture pervades leisure. Consequently, and secondly, the era of culture is susceptible to postmodern influence. (Shin 2005, 330)

The feature of young Korean people, who are called “*sinsaedae*” (New Generation) and is more or less equivalent to Generation X in North America, resembles that of the postmodernists. Shin regards the New Generation as “the vanguard of postmodernism” (Shin 2005, 332). In *Cheongsonyeonhak Yeongu* (The Study of Young Adult) (1999), Han Joon Sang also discusses the New Generation in relation to postmodernism. According to him, the New Generation was born and raised in the milieu of the postmodern condition of society. The New Generation strongly denies stereotyped morality or the existence of reality and, instead, espouses relativism. The New Generation strongly takes up the philosophical principle that “there is nothing new on earth,” one of the postmodern conditions. The New Generation not only claims that we cannot know reality itself but also believes that an absolute could not be (Han 1999, 180).

According to Han, the New Generation has three characteristics. First, the New Generation is “post-ideological.” They have no room for the existing history or ideology. What is important to them is happiness in the present. The second characteristic of the New Generation is “anti-identification,” based on difference from the Old Generation. Along with this, the New Generation is also anti-authoritative. Finally, the New Generation is “deconstructionist.” The method of deconstruction starts with the rejection of epistemology and metaphysics (Han 1999, 182-7). These characteristics also typify young Korean Christians. In particular, the researcher asked their view of truth in relationship with the postmodernist claim of truth, which is covered in chapter five.

CHAPTER 4

PROTESTANT UNDERSTANDING OF OTHER FAITHS IN KOREA: A HISTORICAL DESCRIPTION

This chapter traces the historical stream of understanding from the early North American Protestant missionaries, who publicly brought Protestantism to Korea in 1884, and have served to the present time. We divide the history into the following three periods: the early missionaries (1884-1910), the annexation by colonial Japan (1910-1945), and from the mid nineteenth century to the present (1946-2010).

The Period of the North American Protestant Missionaries (1884-1910)

Protestant missions to Korea date back to 1832 when Charles Gutzlaff visited Korea just for forty days, distributing medicines; books, including Christian tracts and Chinese Bibles; other usable goods; and witnessing to the Christian faith (Institute of Korean Christianity's History 1989, 132-3). Similar to Gutzlaff, staying forty five days in 1865, Scot Robert J. Thomas, who became the first Protestant martyr in Korea, gave out Bibles (Moon 1974, 115).²¹ These early Protestant missions to Korea were simply made by the distribution of Scripture (Choe 2007, 6). In 1884, an American Presbyterian Horace N. Allen,²² went to Korea to live as a missionary.

From that time forward, Korea was a mission field dominated mainly by American missionaries. More than two thirds of approximately 500 missionaries between

²¹ In 1876, Scots John McIntyre and John Rose baptized the first Korean Protestants among those Koreans who moved to Manchuria.

²² The first Presbyterian missionary Horace N. Allen, who came to Korea in 1884, did not offer any in-depth discussion of Korean religions (Kim 1994, 148).

1884 and 1910 were North American, who mostly belonged to mainline denominations in North America. For example, 165 missionaries came from the Presbyterian Church, U.S.A. (PCUSA), one hundred-fourteen from the Methodist Episcopal Church, North (MEC), sixty-two from the Presbyterian Church, U.S. (PCUS), and forty-six from the Methodist Episcopal Church, South (MECS) (Ryu 2008, 373). Many new missionaries particularly between 1906 and 1909 were also deeply related to the Student Volunteer Movement for Foreign Missions (SVM), which was organized in 1888, as the result of a student conference held in July 1886, at Northfield, Massachusetts. The conference's major speakers were Dwight L. Moody (1837-1899) and Arthur T. Pierson (1837-1911). In fact, out of a total of 135 new American missionaries to Korea between 1906 and 1909, eighty-one were the recruits of the SVM (Ryu 2008, 390).²³

These North American missionaries are identified as the children of “evangelicalism” (Min 1983, 148; Ryu 2008, 373) that embroidered North America transcending denominational affiliation in the nineteenth century. Charles A. Clark, who served as a missionary of the PCUSA from 1902 to 1948, described as follows the theological ethos of these early missionaries in Korea:

²³ Some of the missionaries were: Horace N. Allen (1884), Horace G. Underwood (1885), *Daniel L. Gifford (1888), *Samuel A. Moffett (1890), *William M. Baird, Sr. (1891), *Graham Lee (1892), *William L. Swallen (1892), *William D. Reynolds (1892), *James E. Adams (1895), *William Hunt (1897), *Cyril Ross (1897), *Charles F. Bernheisel (1900), *William N. Blair (1901), *William M. Barrett (1901), Alexander A. Pieters (1902), *Carl E. Kearns (1902), *Charles A. Clark (1902), *Stacy L. Roberts (1907), Walter C. Eerdman (1906), and Harry Rhodes (1906). As missionaries of the Presbyterian Church (U.S.A. and U.S.), they greatly contributed to the formation of the Korean Presbyterian church through theological education, Bible translation, mission school, and evangelism. On the other hand, the Methodist missionaries were Henry G. Appenzeller (1885), W. B. Scranton (1885), George H. Jones (1887), *Robert A. Hardie (1890), William A. Noble (1892), *Wilbur C. Swearer (1898), *J. Robert Moose (1899), Charles D. Morris (1901), Joseph L. Gerdine (1902), Ellasue Wagner (1903), John Z. Moore (1903), Arthur L. Becker (1903), Robert A. Sharp (1903), Charles S. Deming (1905), *Alfred W. Wasson (1905), Marion B. Stokes (1907) *Foster K. Gamble (1908), and Willard G. Cram (1909). With Wesleyan evangelicalism, they also contributed to the shape of the Methodist Church in Korea (Park Yong Gyu 2004, 467-8,478). Names with asteroid (*) refer to the missionaries of the SVM at the same time.

From the beginning, nearly all members of the mission have held notably conservative views on theology. The missionaries in their teaching have always laid strong emphasis upon the sinfulness of men, and the paramount need of getting rid of sin, and upon salvation through the blood of Christ alone. They have accepted the supernatural as presented in the Scriptures, and believe in the Bible as a book of authority. They have believed; and still believe that the message of the gospel is unique in the world, and that Christianity is not one among several coordinate religions “searching after God,” but the one and final religion which, through revelation, has found Him. (Clark 1934, 56)

As Ryu says, “The theology of Korean Protestant churches during this period” was “practically equivalent to that of the American missionaries, because they were the organizers, pastors, and teachers” (Ryu 2008, 374-5). This suggests that the early Korean Church’s comprehension of and attitude toward Korean religions such as Confucianism, Buddhism, Shamanism, and Taoism was also the same as that of the American missionaries. In order to investigate their attitude during this period, attention needs to be given to late nineteenth and early twentieth century American Evangelical Protestantism, and then specifically to the American missionaries who served in Korea at that time.

In North American church history, the nineteenth century was clearly “the evangelical age” because of the Second Great Awakening (1795-1830s or 1840s), which was promoted by evangelists and theologians representatively such as Charles G. Finney (1792-1875) and Nathaniel W. Taylor (1786-1858). This was about fifty years after the First Great Awakening (1735-1743), which was associated with Jonathan Edwards (1703-1758) and George Whitefield (1714-1770). Lasting for several decades, the Second Great Awakening, as described in the following by Mark A. Noll had quite an effect in that it “encouraged a revivalistic, aggressive, democratic theology that shaped all American Protestantism through the 1870s, provided one of the major sources of fundamentalism, and contributed an enduring legacy to modern evangelicalism” (Noll 2001, 524).

Alistair McGrath lists “six controlling convictions,” on which evangelicalism is grounded: (1) the supreme authority of Scripture as a source of knowledge of God and a guide to Christian living, (2) the majesty of Jesus Christ, both as incarnate God and Lord and as the Savior of sinful humanity, (3) the lordship of the Holy Spirit, (4) the need for personal conversion, (5) the priority of evangelism for both individual Christians and the Church as a whole, and (6) the importance of the Christian community for spiritual nourishment, fellowship and growth (1995, 55-6). George M. Marsden says that evangelicals are Christians who typically emphasize the following: (1) the Reformation doctrine of the final authority of Scripture, (2) the real, historical character of God’s saving work recorded in Scripture, (3) eternal salvation only through personal trust in Christ, (4) the importance of evangelism and missions, and (5) the importance of a spiritually transformed life (1984, ix-x). Paul F. Knitter mentions four common foundations: (1) the Bible as the rock-bottom guide to all, (2) a personal experience of the saving power of the living Christ and his Spirit in their Christian lives, (3) Jesus as the only Savior, and (4) sharing with others the gift they have been given (Knitter 2002, 22). Finally, Kenneth J. Collins elicits the following several common themes out of a variety of American evangelical traditions: (1) the normative value of Scripture in the Christian life, (2) the cruciality of the atoning work of Christ as the sole mediator between God and humanity, (3) the necessity of conversion, and (4) the imperative of evangelism (2005, 21, 41). These themes can be summarized into the two categories of “bibliology” and “soteriology,” and they encouraged mission to the world (Rommen 2000, 340).

Regarding bibliology, the core point of Scripture to every American evangelical tradition is the Bible’s inerrancy. According to Collins, though the doctrine of biblical

inerrancy prior to the rise of fundamentalism existed, the early twentieth century American fundamentalists are the ones who exposed it most clearly. He says that it was “a theological marker for many evangelicals, an emblem of the heydays of the movement” (2005, 42). The adherence to the inerrancy of Scripture, above all, implies that all mandatory statements must be exactly followed to the letter. Thus, for example, observance of the Great Commission to make disciples of all nations (Matthew 28:19) is a theme that has been repeated through every epoch of the modern missionary movement. The SVM between 1890 and 1920 is a good example of trying to fulfill the Great Commission (Rommen 2000, 340).

The second category is soteriology. McGrath says, “Evangelicalism places a special emphasis on the centrality of the cross of Christ.... Christ’s death on the cross is to be seen as the unique, necessary and sufficient basis of salvation” (McGrath 1995, 66). The uniqueness, necessity, sufficiency, and universality of Jesus Christ have been applied to the missionary task in two ways. According to Rommen, first, every individual who has not accepted Jesus Christ as the Savior by faith is lost. There are no exceptions. Second, the offer of salvation is addressed to all of humanity. As a result, evangelical missionary efforts have been consistently driven by a desire to reach everyone with the gospel message. This has been done under the banner of slogans such as “Evangelize the World in this Generation” (Rommen 2000, 340), which John R. Mott of the SVM advocated in 1901. Consequently, these doctrines have logically led to the exclusive nature of the Christian faith (Covell 1991, 15).

Indicating the message all missionaries in Asia proclaimed was in the evangelical tradition, at least until 1900, Covell mentions that as missionaries “aggressively presented

this exclusive gospel in Asia, they butted head-on with the classical religious traditions of these countries—Buddhism in China and Japan and Hinduism in India” (Covell 1991, 14).

For example, he offers the following description:

Early Protestant missionaries spoke disparagingly to the Chinese... concerning the pagan idols and silly ceremonies that made up Buddhism, whose traditions formed a large part of Chinese daily life... They... seldom sought to understand the function of Buddhism in society.

In the case of Japan, he mentions that the Japanese Buddhists referred to Christian missionary work as “*shinnyu*,” meaning invasion, intrusion, or aggression (Covell 1991, 14).

In general, the argument exists that missionaries in Korea also approached Korean religions with this exclusivist attitude. The earliest view of Korean religions in the 17th century was that there is that of no religion in Korea. For example, a short but firsthand book on Korea, Dutch Hendrik Hamel’s *Narrative of an Unlucky Voyage and Shipwreck on the Coast of Corea, 1653-1667*, published in 1668 and translated into French, English, and German, was available to Westerners for over 125 years. Not until the 1880s did the publications, articles and official reports on Korea, written in English, become more widely available (Coleman 1990, 31). Hamel, as one of the shipwrecked Hollanders, spent thirteen years on *Jeju (Cheju)* Island, Korea, but his description of Korean religions was very superficial. He simply stated thusly, “As for religion, the Coreans [sic] have scarce [-ly] any.” He then described how only superstitions like fortune-telling prevail throughout Korea (the *Joseon* Dynasty):

When one of their kindred or friends dies, they all appear to honor the dead man at the offering the priest makes before his image, and frequently traveling thirty or forty leagues to be present at this ceremony.... On festivals the people repair to the temple, and every one lights a bit of sweet wood; then putting it into a vessel for that purpose, they go offer it to the

idol, and placing it before him make a low bow and depart. This is their worship. For their belief, they are of opinion that he who lives well shall be rewarded, and he who lives ill shall be punished. Beyond this they know nothing of preaching nor of mysteries, and therefore they have no disputes of religion, all believing and practicing the same thing throughout the kingdom. (Hamel 1668, reintroduced in William E. Griffis 1885:130-1)²⁴

However, the American missionaries began to describe the Korean religions. In his first book, *Corea, the Hermit Nation*, published in 1882, Griffis²⁵ dealt with all religions in Korea, including Roman Catholicism. He recognized that superstitious shamanistic doctrines and practices, as the basis of Korean's faith along with spiritualism, have held their sway over the minds of the people and are still the most deeply-seated of their beliefs (Griffis 1882, 326). In particular, he mentioned the origin of ancestor worship from Confucius: "Confucius found it in his day and made it the basis of his teachings, as it had already been of the religious and ancient documents of which he was the editor." Griffis also concluded that the Korean cult of ancestor-worship is not radically different from that of the Chinese (Griffis 1882, 328). He finally claimed that for Christian missionaries, no greater obstacle remains than this ancestor worship (Griffis 1882, 328).

For Griffis, Korean Confucianism was not a religion but the Chinese system of ethics or "an expansion of the root idea of filial piety," based on the five relations. These relations are "that of king and subject (prince and minister), of parent and child, of husband and wife, of the elder brother and the younger brother, and between friends"

²⁴ Additionally, on Korea religions, there are Ernst Oppert's *Ein Verschlossenes Land: Reisen nach Korea*, the German trader who came to Korea in 1866 and 1868, Percival Lowell's *Korea: The Land of the Morning Calm* (1885), who came to Korea in 1883 as a guest of the state in a specially dispatched American mission, William W. Rockhill's "Notes on Some of the Laws, Customs, and Superstitions of Korea" in *The American Anthropologist* 4 (1891): 177-188; and so on (Kim 1994, 142-3).

²⁵ He was not a missionary in Korea, but he supported Korean missionary work while in Japan from 1870 to 1874.

(Griffis 1882, 329). Regarding Korean Buddhism, he mainly dealt with its influence on Japanese Buddhism and social function in Korea. He also observed, “Buddhism never secured so strong a hold on the Corean intellect or affections as upon the Japanese.” Nevertheless, he regarded Korea as one of the Buddhist countries because Buddhism has always been largely professed, and Confucianism is considered simply an ethical system, not a religion proper (Griffis 1882, 335).²⁶

In addition, in his *Corea, Without and Within*, published in 1885, Griffis reintroduced Hamel’s travel log with detailed footnotes and commented on Hamel’s view of Korean religions:

It may be more accurate to state that the educated classes (except the priests) are Confucianists, the masses are Buddhists, and all are much under the influence of the ancient local superstitions. Only the king and higher magistrates perform public worship by sacrifice. The common people worship their ancestors and burn incense to the family memorial-tablets. (Griffis 1885, 131)

He seems to have disputed Hamel’s prejudiced statement, “As for religion, the Coreans have scarce [-ly] any.”

However, a scholar of religions Kim Chong Suh argues that Griffis ultimately held the same negative view of Korean religions as Hamel (Kim 1994, 143). Oak Sung Deuk also points out that Griffis and Hamel had a similar view on Korean religions: “Both thought that Confucianism was not a religion in a deep sense but a system of morals; Korean Buddhism was a shadow or a memory; Taoism left no trace; and the people were enslaved by superstitions” (Oak 2002, 270).

Like Hamel, the early missionaries in Korea sometimes used the expression of “a nation without a religion” or “wanted a religion.” As George H. Jones clarified, it

²⁶ On Taoism, Griffis only said, “Taoism seems to be little studied” (Griffis 1882, 330).

expresses that “the old systems had fallen into decay and lost their hold on the people, so that to all practical purposes they were non-existent.” This does not mean that Korean people were devoid of all ideas and concepts of religion (Jones 1901, 37). In any case, this perspective was repeated in the early American missionaries’ understanding of Korean religions for the next several decades (Oak 2002, 472). This is why the Protestant missionaries began to have the image of Western imperialism and ethnocentrism, which attempted to totally reject or, at best, degrade Korean culture and religion (Noh 2005, 100).

Representatively, Henry G. Appenzeller, a pioneer Methodist missionary in Korea from 1885-1902, held such an understanding. According to his notes,²⁷ written after his entry to Korea in 1885, grieving that the existential condition of the Koreans was desperate “without the uplifting, refining, and sanctifying power of the gospel,” he insisted that Buddhism wrecked the last dynasty after 480 years of supremacy, and Confucianism, like Griffis said, is a system of ethics, not a religion. For Appenzeller, Confucianism, above all, did not acknowledge any higher ideal of man. For example, it besmirched a woman by classifying her with menials and slaves. In this way, Confucianism has held sway for more than 500 years and has brought the country to the verge of ruin. According to him, it finally resulted in one of the most oppressed and poorly governed countries in the world. In addition, he claimed that Shamanism with its many gods and many spirits has failed to elevate its myriads of devotees from the lowest depths of ignorance and superstition. He finally argued, “Christianity alone can save the individual and the state” of Korea (Oak 2002, 273-4).

²⁷ *Henry Gerhard Appenzeller Papers*, which include his notes, addresses, essays, etc., are preserved at The Burke Library at Union Theological Seminary in New York.

What is more important is that Appenzeller saw Korean religions in terms of “heathenism.” For him, heathenism is unable to resolve human beings’ deep spiritual longings for salvation because it does not have a way and power to reconcile God and human beings. In terms of the incarnation of Jesus Christ as the revelation of God and the reconciliation through His cross and resurrection, Appenzeller saw Korean religions as heathen (Appenzeller #161, 9; #166, 45). In particular, he regarded ancestral worship as the most serious heathenism and in due course as his principal enemy (Appenzeller #140, 235). However, he also believed that heathenism would be eradicated, saying that it “will die hard, brethren but it will die” (Appenzeller #139). In this sense, he seems to have had an aggressive attitude toward Korean religions, though, as Davies expresses, Appenzeller struggled against them not with “swords, guns, and warships,” but with “the spoken and written words” (Davies 1988, 387).

Now let us explore the SVM’s understanding of non Christian religions. At the third international convention of the SVM held in Cleveland, Ohio in 1898, David J. Burrell spoke concerning “The Non-Christian Religions Inadequate to Meet the World’s Need; or, The Supremacy of the Christian Religion.” Here, he tried to show that all other religions fail, and only Christianity is adequate to meet this deep, earnest, consuming need of the immortal soul (Burrell 1898, 30). After briefly treating the six religions of Egypt, the Greeks, Hinduism, Buddhism, Confucianism, and Islam, he concluded that while the “false” religions give no answer to the question about salvation, Christianity points the way to salvation (Burrell 1898, 38). At the same conference, Harlan P. Beach, who addressed “the Problem of Confucianism,” said that Confucian soteriology is “utterly wrong.” With no adequate conception of God and of sin, no need remains for a

divine Savior. Each person is left to hopelessly work out his or her own salvation.

Although the five relations of Confucianism are generally well discussed, no other and higher relations are not touched upon, especially the relationship between man and God (Burrell 1898, 95-6).

Then, right before the Fifth Conference held in Nashville, Tennessee in 1906, under the title “Christianity and the Non-Christian Religions,” Thomas F. Gailor addressed the topic, “Christianity, the only Absolute Religion,” and Robert E. Speer spoke about “The Non-Christian Religions Inadequate to Meet the Needs of Men.” Gailor claimed the following:

The religion of Israel transcended all human conception and dreams and theories. It stands absolutely unique and without parallel in the history of religion of all nations.... And the religion of Christ, which is really not a religion but a revelation, explains, interprets, reinforces, and completes the religion of Israel by the revelation that God is love, that God so loved the world—the whole world—that He gave His only begotten Son. (Gailor 1906, 81)

With his address, Speer tried to judge whether or not the non-Christian religions are adequate to meet the needs of human beings. For him, human beings have the following four needs: intellectual, moral, social, and spiritual. First, he argued that the non-Christian religions intellectually have no satisfying message in order to speak to seeking human beings who question, “Where did I come from? Whither am I going? What can I know? Second, they do not dream of presenting a perfect moral ideal to human beings or provide adequate sanctions buttressing morality. They are all morally chaotic because in them is no conception of sin. Third, they cannot meet the social needs of human beings because they are absolutely incapable of progress and they deny the unity of mankind. That is to say, they cut humanity into sections and bar from privilege

great bodies of mankind. Finally, they are inadequate to meet the spiritual needs because they are practically atheistic. In fact, they have no satisfying word to speak to human beings about God (Gailor 1906, 91-7).

As mentioned earlier, because many early missionaries in Korea were deeply involved in this movement, their attitude toward other religions was in line with the SVM's view. For this reason, Oak concludes that the early missionaries in Korea launched "a spiritual crusade against Korean heathen and pagan religions." He describes this in the following rendition:

Armed with late nineteenth-century rationalism, iconoclasm, revivalism, germ theory, and belief in the superiority of Christian civilization, they attacked shamanism as superstitious demon worship; Buddhism as idol worship, Confucianism as a mere system of morality, and ancestor worship as idolatrous spirit worship... Their attitude of disdain for Korean religions and displacement of them by Christianity continued in the next several decades. As a result, the early Korean churches demonized traditional religions and prevented their congregation from idol and spirit worship, ancestor worship, and "heathen" customs such as polygamy, early marriage and slavery. (Oak 2002, 472)

However, this is not the whole story. According to Oak, there were not a few missionaries who studied Korean religions more objectively. For example, in his article "Ancestral Worship as Practiced in Korea" in *The Korean Repository* 1²⁸ published in 1892, Daniel L. Gifford, who served as a missionary of the Presbyterian Church and the SVM from 1888 to 1900, presented a new insight of Korean religions by saying that the religious beliefs of Korea showed a blending of Confucianism, Buddhism and Taoism. Gifford above all found "that there is a system of hierarchical gods and spirits from the highest *Hananim* to the Buddhist gods, and then from the Taoist mountain god down to

²⁸ The *Korean Repository* was found by George H. Jones in 1892.

the shamanistic house gods and evil spirits” (Oak 2002, 286). Gifford described the scene as follows:

At the head of their system of belief is *Sangchei* or *Hananim*, whom the king alone worships once a year or less. Many would introduce as next inferior to him Buddha.... Then come the Ten Judges of Hades, the *Siptaiwang*, whose pictures may be seen in Buddhist temples. Next below the ten judges come the *sansin*, or mountain spirits.... Below the mountain spirits are many other kinds of spirits. We come now to the *gwisin*, or devils.... I am almost ready to say that *gwisin* worship is the religion of Korea. (Gifford 1892, 169-70)

Gifford’s concluding statement that “*gwisin* worship is the religion of Korea” is more understandable when his analysis of ancestor worship is shown. Oak summarizes

Gifford’s analysis as follows:

The Korean believed that every person had three souls, and upon death one went to Hades, one to the grave, and one took its abode in the ancestral tablet.... The Buddhist Ten Judges in Hades decided the fate of the soul of the deceased. A Taoist geomancer, *chigwan*, chose the burial site, which they believed influenced the prosperity of the children of the one buried there. The sacrifice at the grave was offered to the gods of the ground and mountain for the second soul in the grave. At home, they occasionally offered sacrifices to the third soul in the tablet, which was placed in a box on a side of a room or in the little cabinet in the ancestral temple. (Oak 2002, 286-7)

In a word, because *gwisin* worship syncretistically includes Confucianism, Buddhism, Taoism, and ancestral worship, he seems to have said that *gwisin* worship is the religion of Korea.²⁹ Because of his study, other missionaries began to understand the Korean practice of multiple religious participation and religious tolerance, and, in due course, they began to revise their misconception of Korean religions (Oak 2002, 473).

For example, George H. Jones, who served as a Methodist missionary from 1888 to 1909, is regarded as the first missionary with an interest in an academic approach to

²⁹ Unlike Griffis, Gifford also argued that the features of ancestor worship in Korea were different from those of China (Oak 2002, 287).

Korean religions (Kim 1994, 148). In his article “Obstacles Encountered by Korean Christians,” in *The Korean Repository* 2 published in 1895, he considered even ancestor worship to be a “religion.” He observed that the system of ancestor worship, which is technically known as Shamanism, postulates the existence and imminence of innumerable spirits who are not necessarily evil but control the affairs and fortunes of men (Jones 1895, 146). He also saw that the system of ancestor worship ignores “the supernatural element in religions, the divine side to which man in his religions exercises ever turns” and reduces it “to a series of regulations to govern the relations of man with man” (Jones 1895, 146-7).

In his article “The Spirit Worship of the Koreans” in *Transactions of the Korea Branch of the Royal Asiatic Society*, written in 1901, Jones also spoke of the plurality of Korean religions. He argued that Confucianism, Buddhism, and Shamanism have existed side by side, or rather have overlapped and penetrated each other.

Confucianism has been able to maintain itself freer from adulteration than the other two, but Buddhism has not hesitated to appropriate Confucian ethics on the one hand and on the other to ally itself with Shamanism. Shamanism has absorbed from the other two cults nearly everything of a supernaturalistic character they possess, following no law of consistency or selection. Thus, while theoretically the Korean recognizes the separate character of the three cults of Confucianism, Buddhism and Shamanism, practically they lie in his mind as a confused, undigested mass of teaching and belief, hopelessly intermixed and chaotic. He believes in all three. He personally takes his own education from Confucius; he sends his wife to Buddha to pray for offspring, and in the ills of life he willingly pays toll to Shamanite *Mu-dang* and *Pansu*. The average Korean is thus a follower of all three systems. (Jones 1901, 39)

Homer B. Hulbert, who came to Korea in 1886, as a North American Methodist missionary, more academically understood the pluralistic character of Korean religions.

In his book *The Passing of Korea* published in 1906, he argued:

The reader must ever bear in mind that in every Korean mind there is a jumble of the whole; that there is no antagonism between the different cults, no matter how they may logically refute each other, but that they have all been shaken down together through the centuries until they form a sort of religious composite, from which each man selects his favorite ingredients without ever ignoring the rest. Nor need any man hold exclusively to any one phase of this composite religion. (Hulbert 1906, 403)

He went on to say, “As a general thing, we may say that the all-round Korean will be a Confucianist when in society, a Buddhist when he philosophizes and a spirit-worshipper when he is in trouble” (Hulbert 1906, 404). However, he argued that the underlying religion of the Korean, the foundation upon which all else is mere superstructure, is the Koreans’ original spirit worship. Spirit worship included animism, shamanism, fetishism, and nature-worship generally (Hulbert 1906, 403-4).

Hulbert also spoke of the monotheistic *Hananim* of the Korean people in the following definition:

The purest religious notion which the Korean to-day possesses is the belief in *Hananim*, a being entirely unconnected with either of the imported cults and as far removed from the crude nature-worship. This word *Hananim* is compounded of the words “heaven” (sky) and “master,” and is the pure Korean counter-part of the Chinese word “Lord of Heaven.” The Koreans all consider this being to be the Supreme Ruler of the universe. He is entirely separated from and outside the circle of the various spirits and demons that infest all nature. (Hulbert 1906, 404)

Next, he argued that the Korean people are “monotheists.”

Considered from this standpoint, the Koreans are strictly monotheists, and the attributes and powers ascribed to this being are in such consonance with those of Jehovah that the foreign missionaries (Protestant) have almost universally accepted the term for use in teaching Christianity. (Hulbert 1906, 404)

This view comes from the myth of Dangun, the foundational myth of Korea.

Hulbert translated it as follows:

In the primeval ages, so the story runs, there was a divine being named Whanin or Chesok, “Creator.” Whanung, being affected by celestial ennui, obtained permission to descend to earth and found a mundane kingdom... A tiger and a bear... They ate and retired into the recesses of a cave... the bear...stepped forth, a perfect woman. The first wish of her heart was maternity, and she cried, “Give me a son.” Whanung, the Spirit King, passing on the wind, beheld her sitting there beside the stream. He circled round her, breathed upon her, and her cry was answered. She cradled her babe in moss beneath that same paktal tree... This was the Tangun, “The Lord of the Paktal Tree.” He is also but less widely, known as Wanggum... (1901, 305, from Oak 2002, 298)

Hulbert adopted the Christian idea of the Trinity to fit this myth. He paraphrased Hwanin as “Creator,” Hwanung as the life changing and giving “Spirit,” and Hwangeom (Dangun) as the incarnated Son and Lord.³⁰ Oak points out that Hulbert’s view led missionaries to consider seriously the importance of the idea of *Hananim* (Oak 2002, 292),³¹ which was previously mentioned by Gifford.

As Hulbert’s study suggests, some missionaries in Korea tried to find “the points of contact” in order to approach Korean religions with the “fulfillment theory” (Oak 2002, 473). Oak explains that the fulfillment theory recognizes the positive value of non-Christian religions. It affirms some truths (revelation) are in them, although they are incomplete and defective. In other words, God had already and secretly been working among non-Christian religions for a long time. Therefore, one can find “the points of contact” of other religions with Christianity and use them in the presentation of the gospel. Then, Christ is presented as the fulfillment of the truths in non-Christian religions or as the completion of their defects (Oak 2002, 368).

³⁰ Hulbert’s study of the myth of Dangun was succeeded by a Methodist theologian Yun Seong Beom in the 1960s and 70s.

³¹ Today, all Korean Protestants call biblical God “*Hananim*.”

In particular, Horace G. Underwood and George H. Jones are good examples of missionaries who utilized this theory. Underwood, who came to Korea in 1885, published *The Religions of Eastern Asia* in 1910, which deals with Taoism, Shintoism, Shamanism, Confucianism, and Buddhism. He recognized “the existence of primitive monotheism in ancient China and Korea, a common ground on which Christianity and Confucianism and Shamanism could meet.” Agreeing with H. B. Hulbert (and J. S. Gale), who insisted that the Koreans have held stoutly to the monotheistic *Hananim* in spite of their polytheistic tendencies, he insisted that the most ancient peoples had the purer and higher ideals of God. That is to say, the Chinese *T’ien* or *Shangti*, or the Korean *Hananim* was the “One Supreme Ruler.” The ancient Chinese and Koreans worshipped this God, and the idea of this God came from the divine revelation through the descendents of Noah’s three sons (Shem for Korea). He regarded this concept of monotheism as the first point of contact of Korean religions with Christianity (Oak 2002, 384-5). He also believed that this concept is fulfilled in the worship of God. The Confucian ideals of filial piety and ancestor worship are also fulfilled in the worship of God. The Koreans’ fear of the evil spirits is overcome by the belief in the almighty God. Finally, he believed the Koreans had found that the God of their ancestor is the biblical God. In a word, the original Korean monotheism is fulfilled by Christian monotheism. For Underwood, this fact was the greatest point of contact of Korean religions with Christianity (Oak 2002, 385).

George H. Jones also interpreted the early history of Christianity in Korea with a hermeneutical framework of the fulfillment theory. For him, “five points of contact” of Korean religions related to Christianity—the Korean ideas of God, the moral

responsibility of man, worship, prayer, and immortality. First, like Underwood, he accepted *Hananim* as the original monotheistic god, not as one of the degraded polytheistic gods. Jones said, “With the ancient Korean word *Hananim* as its vehicle, Christianity has expanded and enriched Korean thought life with a wealth of meaning revealed in Christ and recorded in the Bible.” In other words, Christianity transformed the imperfect Korean conception of God by correcting and amplifying it with the meaning of redemption, by showing him as all-wise, all-present and the beneficent creator and governor of the universe, and by adding to it one other immeasurable element, God our Savior (Jones 1914, 73).

Second, in spite of the fact that Shamanism required sacrifices and ceremonial cleanness in the fear of spirits, Buddhism devotion, and Confucianism propriety for moral perfection, the Koreans were conscious of moral defect. Confucianism’s axiom was “Control thyself” and Buddhism’s was “Forget thyself.” Yet Christianity said, “Lose thyself,” which taught perfection of unselfishness. This revelation came as one of the most startling to the Koreans on their moral horizon (Jones 191, 73-9).

Third, Jones found that Koreans were a ritual people. That is to say, they were thoroughly imbued with the idea of worship and the spirit of reverence for religious things. Christianity emphasized the idea of worship, but presented it with an entirely new viewpoint. Christianity revealed to the Korean a God as Father and s/he as God’s child, bringing both into personal union and communion. This idea removed from the soul of the Korean the terror of the spirits that are symbolized by disservice (Jones 1914, 79-82).

Fourth, Jones found that all Koreans pray. He emphasized the meaning of Christian prayer as follows:

Christianity, however, revolutionizes and transforms the Korean conception of prayer. It teaches him that prayer is not the matter of the extraordinary times and experience of life, but is one of the highest forms of communion with the Divine, a daily and continual exercise.

In particular, a Korean discovered a new dimension of prayer life in the Lord's Prayer, which formed a vital point of contact between Christianity and his or her own soul's best experience (Jones 1914, 83-4).

Finally, belief existed in the power to continue in existence after death. Buddhism taught transmigration, Confucianism practiced ancestor worship, and geomancy preached that the dead person had the power to help or afflict the living. Christianity gave the Korean clear conceptions of a continued form of existence. It brought to the Korean the blessed truth of human immortality, a resurrection and life everlasting. Consequently, Jones argued that the Koreans received these messages from Heaven and recognized them with the help of the Holy Spirit (Jones 1914, 89).

As a result, according to Oak, the missionaries sorted from all of these insights various similar truths and points of contact between Christianity and the diverse Korean religions. What they created, Oak describes as follows:

...warps of Christianity and woofs of Korean religions into a beautiful quilt of Korean Christianity. The interaction of Christianity and Korean religions at the turn of the century revitalized the branches and trees of the latter, grafted the former onto them, and produced a full-blown flower of Christ—Korean Christianity. (Oak 2002, 474)

The Colonial Period of Japan in Korea (1910-1945)

Korea was under Japanese rule from August 29, 1910, to August 15, 1945. Japan promoted its colonization of Korea by forcefully concluding the *Gangwha* Treaty or Treaty of Peace of 1876, which did not allow any foreigners to enter Korea at all. Then,

Japan's victory in the Russo-Japanese War in 1905, cemented Japan's power on the Korean peninsula, leading to the Protectorate Treaty in 1905 (the Ulsa Treaty), the abdication of Emperor Gojong in 1907, and finally the formal Japanese annexation in 1910.

Meanwhile, during this doomed period, the Korean Church experienced unprecedented great revivals in 1904-1907, which swept the country and brought about the "One Million Souls for Christ Movement," in 1909-1910. Park Yong Gyu says that a spiritual awakening movement began after the Sino-Japanese War from 1894 to 1895, continued as part of the Wonsan Revival Movement through Robert A. Hardie in 1903, and continued as part of the Pyeongyang Great Revival Movement in 1907. Two years later, it developed into the "One Million Souls for Christ Movement" over Korea. This spiritual awakening can be compared to the American First Great Awakening by Jonathan Edwards, the Wales Revival Movement, and the Indian Revival Movement (Park 2004, 815-6). In the 1920s, the revival movement was led by Kim Ik Doo, who was called "Billy Sundae in Korea," and in the 1930s, came the Holiness Church Revival Movement (Park 2004, 280, 465). Through this process, the Korean Church membership rapidly grew as indicated by the following statistics: 50,000 Protestants in 1904 (Park 2004, 967), 196,000 adherents or 1.1 percent of the population in 1914, and by the end of Japanese rule in 1945, the number increased to approximately 740,000, or over 3 percent of the population (Grayson 2006, 15).

During this period, Choe Byeong Heon was the first Korean theologian (Methodist) who worked with Appenzeller and Jones and sought for indigenous Christianity by seriously dealing with traditional Confucianism, Buddhism, Taoism and

other religions. His understanding of these religions is presented in his books *Seong San Myeong Gyeong* (성산명경, 聖山明鏡), which deals with Confucianism, Buddhism, and Taoism in a dialogical form with Christianity; and *Man Jong Il Ryeon* (만종일련, 萬宗一 攬), which deals with twenty-five religions of all ages and countries; they were published in 1911 and in 1922, respectively.

In particular, regarding the issue of salvation of ancestors who could not hear the gospel before their death, Choe treated it similarly to the “prevenient grace” of John Wesley.³² Above all, he focused on the role of conscience that God gave human beings before their fall. Although they could not know the gospel, the God of love had already given them discerning consciences. If they discriminated good from evil in accordance with their consciences and, thus, lived good lives, they may have gone to heaven. In addition, he saw Confucius, Buddha, and Lao-Tzu as people of God whom God had sent in order to open a new world like the prophets of the Old Testament had done. Choe also said that if ancestors lived according to the good laws and teachings of Confucianism, Buddhism, and Taoism, they may have been saved (Choe 1911, 24, 28, 48).

This view demonstrates Choe’s positive understanding of non-Christian religions in Korea. According to him, although the doctrines and systems of religions are different from each other, all religious human beings’ search for the truth or the way (도, 道) is a universal phenomenon, and the way came from the universal God or *Sangje* (the Ruling God of the universe). In other words, every religion is based on the way, and, through this,

³² According to The United Methodist Book of Discipline, prevenient grace, is “the divine love that surrounds all humanity and precedes any and all of our conscious impulses,” prompts “our first wish to please God, our first glimmer of understanding concerning God’s will, and our first slight transient conviction of having sinned against God. God’s grace also awakens in us an earnest longing for deliverance from sin and death and moves us toward repentance and faith” (2004, Section one). Also uncertain is if Choe knew the prevenient grace of John Wesley (Seong 1996, 179).

religion teaches people, establishes culture and civilization, and makes a true world (Seong 1996, 205).

Choe's ultimate purpose, however, was the apologetics of Christianity. Although every religion has the truth or the way, it is defective in some aspects and has limitations except for Christianity. For example, he said that Confucianism lacks an acceptable covenant between God and human beings, the perspectives of heaven and eternal life, and the redemption of Jesus Christ (Choe 1922, 14). Regarding Buddhism, in it he also observed no redemptive event of Jesus Christ (Choe 1922, 66). Other religions were evaluated from the same viewpoint. Then, he came forth with Jesus Christ as the One who overcomes and fulfills their limitations and defections (Seong 1996, 207). However, when it came to the indigenous church and theology, he always emphasized creative "synthesis" and "communication" among the religions in the three traditions: Western Christian, Oriental, and Korean (Seong 1996, 208). For his contributions, it can be said that Choe advanced by one step the understanding of the early missionaries toward the non-Christian religions that were mentioned earlier. Choe's perspective continued in the indigenous theologies of Ryu Dong Shik and Yun Seong Beom after the 1960s (Yi 2004, 184).

From the political perspective, one of the characteristics of the Korean Church during this period was cooperation especially with Cheondogyo, a new religion growing across the Korea peninsula in the late nineteenth century in order to gain national independence from colonial Japan. As Grayson indicates, the Korean Church was a uniquely well-organized institution at that time (Grayson 2006, 14). The Church also tried to establish self-governing churches, which had been promoted by John L. Nevius,

who was a Presbyterian missionary and took up the Venn-Anderson principles of “self-propagation, self-government, and self-supporting.” The Church attempted this by expanding Korean leaders’ participation in church government.

However, the plan for a self-governing church was delayed due to the colonial situation. North American missionaries thought their protection of the young Korean Church against the Japanese government was needed for a while. At the same time, they tried to prevent the Church from becoming a political agent and persuaded Korean Christians to obey the colonial law (Oak 2004, 323). This attitude is seen in a letter that Arthur J. Brown, the executive secretary of the Board of Foreign Missions of the Presbyterian Church U.S.A., from 1895 to 1929, sent to the American ambassador in Japan in 1912. He indicated that, although the attitudes of the missionaries toward Japan ranged from hostility and indifference to cooperation and loyalty, at a meeting of Korean Missionaries that had been held in Pyeongyang, the unanimous decision was made that loyalty was the best attitude to adopt (Choe Jae Keun 2007, 23).³³

However, from the beginning, Korean Christians were steadily standing against the Japanese rule. In this situation, in order to incapacitate the Korean Church, Japan manipulated an event in 1911, called “The Conspiracy Case.” A total of 123 people were accused of having plotted to assassinate the Japanese General Terauchi, with 105 of them accused of being Christians. This is why the event is sometimes referred to as “The Case of the 105 People” (Choe 2007, 48). They claimed their innocence, but they were

³³ Missionaries already established the principle of separation of Church and State in 1901, declaring that the Church cannot prevent Christians’ individual participation in political movements, but the Church cannot be a direct arena for those movements (The Institute of Korean Church History Studies 1989, 302-3; Lee Sung Ock 2007, 48). Because of this, an antipathy against American missionaries pervaded in the 1920s (Park 2004, 204).

sentenced to heavy penal servitudes. Moreover, in March, 1912, *Literary Digest* reported the following description of the situation:

It is asserted by missionaries of the most trustworthy type that there are now not fewer than 6,000 Christians in jail in Korea, incarcerated under military processes which allow them no information as to the charges against them, no counsel to defend them, and no access to the civil courts to institute habeas-corpus proceedings. The general accusation against these imprisoned Koreans is that they are engaged in conspiracy to assassinate the Japanese governor-General and raise rebellion against the Japanese sway. (1912, 536)

As was reported in the editorial of *Missionary Review of the World* published in July, 1912, “the actual cause of this persecution may be the desire of the Japanese Government to gain control of the Korean Church” (1912, 512). At any rate, this event not only became a sign that the colonial regime feared that Christians represented an organized group challenging their domination of Korea, but it also had the effect of creating a link in the popular imagination between Korean nationalism and Christianity (Grayson 2006, 15).

Then, in 1915, the colonial Japanese government announced more severe regulations that required the use of Japanese as the national language and forbade both religious instruction and worship in private schools. This issue became one of the principal reasons for Christian involvement in the Korean Independence Movement in March 1, 1919. The so-called *Samil* (March 1) Movement was realized largely by Korean religious leaders. Thirty-three people, as national representatives, signed the Declaration of Independence and hailed Korean Independence by waving Korean flags, accompanied by hundreds of thousands of people in the streets. Of the thirty-three representatives, there were sixteen Protestants, fifteen *Cheondogyo* followers, and two Buddhists.

Choe explains that although the actual beginning of the Independence Movement can be traced to the actions of some of the Korean Christians (Seon Uh Yeok, Yi Seung Hoon, and Gil Seon Ju), later they joined in the plan the *Cheondogyo* had produced that eventually developed into a nationwide movement. Choe says, in spite of their religious differences, “They agreed to join the larger movement and overlook their differences which were secondary to the importance of the national movement” (Choe 2007, 73, 4). Through this event, important to recognize is that the Korean Church understood the believers of other religions as partners for common good. This cooperation is regarded as a good precedent for Christians’ association with believers of other faiths for the democratization movement in the 1970s and eighties and for the environmental movement in the 1990s.

Finally, the issue of Shinto shrine worship was at the forefront in the 1930s. This issue is regarded as one of the reasons for the development of the exclusivist theology of religions of the Korean Church. Even while insisting that Shintoism, strengthened by the promulgation of the Imperial Rescript on Education on 30 October 1890, was not religious in nature, Japan required from 1932 onwards that all people participate in the ceremonies at the shrines where the spirits of Japanese warriors and emperors were worshipped. While the Korea Presbyterian Church, as a whole, regarded the shrine ceremonies as religious worship and rejected participation in the Shinto worship, the Methodist Church, Roman Catholic, and other Churches accepted the ceremonies as nonreligious and followed the coercive requirement of Japan. However, as Japanese pressure became stronger and stronger, in 1938, even seventeen of the thirty-eight presbyteries of the Presbyterian Church passed resolutions to attend shrine ceremonies

(Choe 2007, 128). Nevertheless, in 1940, more than 2000 Christians who refused to worship at the Shinto shrine were imprisoned and more than 200 churches were suppressed. Some fifty Christian leaders, including Presbyterian Ju Gi Cheol, were martyred in prison. In contrast, as a whole, the Methodists and Catholics, who yielded to Japanese pressure regarding observances at Shinto shrines, were allowed to keep their churches and their schools.

Generally accepted is that this issue has substantially influenced both the character and direction of the Christian movement after liberation in 1945 (Kim Sung Gun 1997, 505). In regard to this, Donald N. Clark explained the following:

During World War II, the resisters suffered severe persecution and even martyrdom, while others who cooperated suffered comparatively little. By 1945, deep schisms had developed all across the Christian community that reflected conflicting strains of nationalism, religion and collaboration. In the emotions of the period just following the War, even questions of atonement and forgiveness became controversial. Charges bred counter-charges, further complicated in later years by new pressures on the church imposed by Communist rule in North Korea. The Shinto shrine issue can be taken as a starting point for the study of the fractiousness which is so evident in the Korean church today. (Clark 1986, 13)

As mentioned earlier, the issue of the Shinto shrine worship is also regarded as an important factor in the development of the exclusivist view of the Korean Church toward other religions. The researcher will deal with this issue in the next section.

From Liberation in 1945 to the Present

In the beginning of industrialization after the Korean War (1950-53), Ryu Dong Shik (1922-the present) provoked theological debate on the issue of indigenization of the gospel in the 1960s by publishing an article in 1962 titled, “The Indigenization of the Gospel and the Task of Mission in Korea” (*“Bogeumui Tochakhwawa Seongyojeok*

Gwaje”) (Ryu 1986, 282). Above all, he separated the gospel from Christianity as a religion. For him, the gospel is not only the event whereby the Word of God became a human being in Jesus Christ (John 1:4; Phil. 2:6 f.), but also when God became one with us in Jesus Christ (John 14:20) (Ryu 1965, 162). Through the incarnation, the cross, and the resurrection of Jesus Christ, a *koinonia* (*κοινωνία*), where God and human beings become one and have the same destiny, is created. Thence, the original appearance of human beings is restored, and a new world is developed. This is the content of salvation, according to Ryu (Ryu 1965, 162).

Ryu argued that all religions including Christianity must be judged by the gospel (Ryu 1965, 176). He argued that the gospel is to religions as the sun is to the moon or satellites (Ryu 1965, 178). The moon or satellites reflect the light of the sun. Without the sun, they are dark and have no meaning or reason for being. All religions may reflect or may not reflect the light of the gospel regardless of their recognition of it. Without the gospel, or if they do not reflect the gospel, they have no meaning because salvation comes solely from the gospel of Christ (Ryu 1965, 179). From this perspective, since he observed the light of the gospel in the Korean religions such as Buddhism in ancient Korea (the *Silla* Dynasty), Cheondogyo, and some aspects of Shamanism, he viewed them positively. But since he did not observe the light of the gospel in Confucianism and some aspects of Shamanism, he viewed them negatively. Specifically, the following is what Ryu believed regarding each of these religions.

First, Ryu discovered a gospel-like meaning in Buddhism, particularly in Mahayana Buddhism in the post-Silla Dynasty (668CE-935CE). Especially, he called Weonhyo (원효, 元曉 617 CE-686CE), who represented Silla Buddhism, “Christian before

Christ” (183). Weonhyo argued that, all people have the character of Buddha (一切衆生 同有佛性). For Ryu, Weonhyo’s dream of the restoration of human beings’ dignity and the recovery of humanity are identical with the gospel. He argued that although Weonhyo claimed the truth in the circle of Buddhism, his claim was nothing other than the truth of the gospel (182).

Second, according to Ryu, *Cheondogyo* (The Way of Heaven) also reflects the light of the gospel, though it at first excluded Christianity. For Ryu, its underlying doctrine “*in-nae-cheon*” (人乃天), which means “people are heaven, or people are God,” or “the people’s mind is God’s mind” because “people serve God” (侍天主) (Jo 1974, 137), is exactly the Korean expression of the truth of the gospel. He said, “Through the gospel of incarnation, not only human beings become the children of God, but also the absolute dignity and subjectivity of human beings are restored. There are also freedom and creative formation of a new world.” He said that one can see this fact or gospel from the thought of *in-nae-cheon* of *Cheondogyo* (Ryu 1965, 183).

Third, Ryu at first negatively argued that shamanism itself is a counter-gospel and has no meaning. As a whole, the practice of magic does not accompany ethical decision to formulate a responsible being or reality. It is not social, nor creational and demonstrates only stagnation in fatalism. Accordingly, no room exists to expect righteousness and love out of social relationship. Thus, he argued that Shamanism is the first object that Christian mission should overcome (Ryu 1965, 181).

However, in a later article, positively viewing Shamanism as “people’s religion,” “living spirituality,” and “a driving force in the creation of folk culture,” Ryu suggested that Shamanism reflects some aspects of the gospel. For example, he said that

Shamanism is a healing force that binds the wounds of oppression and contributes to the recovery of humanity for a de-humanized people (Ryu 1984, 14). Probably, for him, this aspect meets with the gospel.

Finally, in contrast, Ryu argued that Neo-Confucianism formulated a caste between the nobility (*yanban*) and the plebeian (*sangnom*) and devastated the human rights of the latter. This is anti-gospel, which clearly hinders the recovery of humanity. Above all, groupings and divisions from its family-centralistic selfishness are tragic and nothing other than anti-gospel. Thus, he regarded Confucianism, along with the negative aspects of Shamanism, as elements that the gospel should overcome (Ryu 1965, 182).

Whereas Ryu negatively saw Confucianism, Yun Seong Beom (1916-1980), another leading theologian in the 1960s and early seventies, used Confucian concepts like “*seong*” (성, 誠, sincerity) and a Korean mythology (the myth of *Dangun*) to interpret the meaning of the gospel. Yun believed pre-understanding (“*gap*,” *a priori*) exists, which is compared to “good soil,” for the understanding of the gospel (“the seed”) in Korean culture (Yun 1963, 32).

As Hulbert did, he first tried to find the *priori* particularly in the myth of *Dangun*, the foundation myth of Korea. Believing in the possibility to naturally connect this story with the concept of the Trinitarian God, Yun identified the three figures appearing in this myth—*Hwanin*, *Hwanung*, and *Hwangeom* (*Dangun*)—with God, the Holy Spirit, and Jesus Christ, respectively (Yun 1963, 259). He also identified *Ungnyeo* (the bear-woman) with Mary (Yun 1998, 33-4). Regarding the descent of *Hwanung*, the birth of *Dangun* between *Hwanung* and *Ungnyeo*, and the deification of *Dangun* as the corresponding

story to the biblical story of the incarnation, the resurrection, and the ascent of Jesus Christ, he understood the myth of *Dangun* as *a priori* for the understanding of the gospel.

In “Korean Theology: Hermeneutic of *Seong*” (*Hanguokjeok Shinhak: Seongui Haeseokhak*), Yun also extracted the concept of *seong* in Confucianism as another *a priori*. He said that instead of the “strange” concept of “revelation” (John 1:14), a familiar concept of *seong* (誠, *ch’eng*, sincerity) to Koreans can be taken as a starting point and point of contact with Christian truth (1971, 132). In particular, he followed a great sixteenth-century Neo-Confucian scholar in the Joseon Dynasty, Yi Yul Gok (Yi Yi)’s interpretation of *seong* in *The Doctrine of the Mean* (中庸), a Confucian Classic.

Originally, *seong* in *The Doctrine of the Mean*, which deals with *seong* as a central concept, means “the completion of the self.” It is also “the beginning and end of things.” Without *seong* there would be nothing. Therefore, it is “not only the completion of one’s own self,” but also “that by which all things are completed.” While the completion of the self means “humanity,” the completion of all things means “wisdom.” These are “the character of the nature,” and “the Way in which the internal and the external are united” (Chan 1963, 108).

Yi interpreted *seong* as “both a unifying principle of Man and Heaven and a practical means of self-cultivation.” It is “not only the essence of the cosmological and ontological principle, but is also the essence of the anthropological principle through which Man is able to realize true human nature (*hsing*, 性), which is imparted from Heaven” (Ro 1989, 75).³⁴

³⁴ Wing-Tsit Chan explains the meaning of *seong* in the Classic as follows: it is “not just a state of mind, but an active force that is always transforming things and completing things and drawing man and Heaven together in the same current” (Chan 1969, 96). A Korean Confucian scholar Geum Jang Tae explains that it signifies “a mystical experience that maintains and realizes one’s unity with the ultimate

Following Yi's interpretation of *seong*, Yun maintained that the ultimate reality, *seong*, can become completely fulfilled only on the basis of the gospel of Jesus Christ who is the Incarnate Word, indicated when Jesus said on the Cross, "It is finished (John 19:30)" (Yun 1972, 34, 5). Jesus Christ is the prime example of *seong* who demonstrated the perfect fulfillment between faith, word, and action and who reconciled God and human beings as the mediator (Yun 1998, 75).

In the 1970s and eighties, when oppressive regimes reigned in Korea, *Minjung* (people) Theology was dominant in Korea. However, while *Minjung* theologians were concerned with the massive reality of poverty, injustice, and oppression, in regard to the understanding of religions, they were, in fact, biased on the whole. Byeon Seon Hwan explains this situation as follows:

Minjung theology treats religion as meaningful only in its function as the political and social biographies which contain the heaven for the liberation of the people, without positively trying to understand religious experience itself, but the political and social function of religion. Therefore, extending their concern only to the sphere of culture passing beyond the sphere of politics and society, *minjung* theologians seldom try to speak about religion. (Byeon 1985, 332)

Keel indicates that *Minjung* theologians on the whole showed a rather negative attitude toward the religious and philosophical heritage of Korea, regarding it as a conservative ideology that had served the ruling classes of the traditional societies (Keel 1987, 89).

On the other hand, regarding the Christian understanding of religions during this period, among Korean theologians, none radically embraced other religions as did Byeon Seon Hwan (1928-1995). His articles "The Dialogue between Buddhism and Christianity" in 1982, "Other Religions and Theology" in 1985, and "Buddhist-Christian

human existence." That is to say, it enables "a person to realize the mysterious union with the ultimate existence" (1990, 11, translation by Gim Heup Yeong 2003, 9-10). For Yanming An, it is "the sole path to the solution of the contradiction between knowledge and action" (2004, 168).

Dialogue towards the Liberation of the *Minjung*” in 1988, show how he understood other religions. Other religions are partners of dialogue. In particular, he focused on Buddhism.

The purpose of the dialogue with other religions is the liberation of the minjung for “the coming kingdom.” In the article of 1988, Byeon cited Jürgen Moltmann’s words:

For Christianity the dialogue with the world religions is a part of the wider framework of the liberation of the whole creation for the coming kingdom... Christianity’s dialogistic profile ought to be turned to the future of the liberating and redeeming kingdom in the potentialities and powers of the world religions. That is a profile which Christianity can only acquire in dialogue with others. (Byeon 1988, 197-8)

As if Byeon complements the limits of *Minjung* Theology with the theology of religions, his theology, as Yi Chan Soo points out, can be “the liberating theology of religions,” into which both “the theology of religions” and “the liberating theology of minjung” are integrated. In other words, his theology is one that participates in the poverty and suffering of Korean and Asian *Minjung* on the basis of Asian religiosity and seeks for their liberation (<http://blog.naver.com/hopak413/20029462144>, page 5, accessed on 20 October 2010).

In the article of 1985, Byeon also argued in the following that both religious exclusivism and a fulfillment theory should be overcome.

In talking about theology in relation to other religions, the most serious problem is how to overcome religious imperialism (or exclusivism), which demonizes and condemns other religions. Furthermore, a fulfillment theory which regards other religions as *preparatio evangelica* and apologizes for Christianity must also be overcome. In a situation of religious pluralism, Christianity must give up the past proselytism and should have an open attitude in order to have dialogue with other religions, standing on an equal basis. (Byeon 1985, 334)

According to him, Christianity and other religions are the noble and equivalent children of the ultimate reality. He argued that Christianity, therefore, must understand the

Buddhist soteriology of human beings and the liberating traditions of other religions and give importance to the salvation of human beings, not to ideological controversies. He also argued that other religions should be taken as the cores of Christian theology (Byeon 1985, 327). However, following these initiatives in interreligious or interfaith relations, traditional understandings of Christology, ecclesiology, biblical authority and Christian mission, as a result, could be only radically revised (Lee 2008, 76). This is why his theology of other religions was almost totally rejected by a majority of Protestants. In fact, the discussion so far is the view that represents a very small minority within Korean Christianity. Nevertheless, except for Byeon's pluralism, Ryu's and Yun's theologizing in relationship to other religions in Korea is historically valuable in that Ryu and Yun came after the early American missionaries such as Herbert and Underwood, who attempted to indigenize Christianity in Korean religious soil in the late nineteenth century.

Finally, let us now look at Christians' understanding of other religions from the 1990s to the present. Although some early missionaries and theologians, except for Byeong Seon Hwan, approached other religions with the fulfillment theory, as was mentioned earlier, most Protestants have held the exclusivistic attitude toward other religions. For example, in 1990, the Modern Society Institute in Korea surveyed religious leaders of Buddhism, Protestantism, and Catholicism about their consciousness toward each other ("Research on Consciousness of Korean Religious Leaders"). According to this survey, 30.5 percent of the Protestant pastors expressed the view that other religions are thoroughly to be rejected, 10.7 percent regarded other religions as in competitive relationship with their faith, and 16.4 percent expressed no interest at all in other faiths. Only 29.9 percent of them positively regarded other religions as partners of coexistence

for the sake of humankind. Interestingly, this is contrasted with the 81.7 percent of the Buddhist monks and 85.7 percent of the Catholic priests who positively regarded other religions (Modern Society Institute 1990). Consequently, this research shows the fact that the Protestant pastors are comparatively much more exclusivistic than Buddhist monks and Catholic priests toward other religions.

Not only does this attitude seem to continue to the present, but also no significant difference is present between pastors and lay believers (Keel 1993, 48). Furthermore, such attitude sometimes appears in aggressive and violent forms. For example, a number of Buddha statues standing outside, had red signs of the cross painted on the foreheads, and some of the stone statues were partially destroyed. Another example is that of one army officer closed a Buddhist dharma hall in his compound and disposed of the Buddha image somewhere in the mountains. Groups of Christians have marched carrying placards and shouting “Jesus Heaven; Buddha Hell” or “Buddhist temples are headquarters of devils” and the like. A number of Buddhist temples have been burned by Christian arsonists. In June 1998, a Christian called Kim Su Jin cut off the heads of 750 Buddha statues at Weonmyeong Seonweon on Jeju Island (Oh 2006, 375). Regarding these events, Frank Tedesco mentions that the Korean Church has not extended sympathy and support to Buddhists who have been victimized by religious extremists or unknown assailants (Tedesco 1997, 192). However, this is not true. The Korean Church apologized and promised recurrence prevention. Nevertheless, the exclusivism of the Korean Church is an indisputable fact. That evidence is that these kinds of events continue.

Some scholars try to account for the origin of this kind of attitude that some Protestants have toward other religions. For example, Keel relates it to the early

missionaries in two aspects: historical and theological. Firstly, he argues using the following history lesson:

The general negative attitude toward the indigenous religion and culture...goes back to the formative period of the Protestant church in Korea at the hands of foreign missionaries. Coming to the Korean peninsula during the heyday of Western imperialism...the missionaries generally showed no genuine interest in the native culture and religious traditions of Korea, although there were some exceptions too.... On the other hand, the native religions found themselves in general decay and disarray when the missionaries came. Confucianism...was in close alliance with the crumbling old order, unable to meet the challenge brought by the dawning new age. Buddhism and Shamanism...lacked the vigor and vitality to resist the infiltration of a foreign faith into the land.... It is no wonder that the missionaries felt no urgent need to take the native religious traditions seriously and adopt an accommodating attitude toward them. (Keel 1993, 49-50)

Secondly, Keel argues that through missionaries, a conservative, puritanical, and fundamental Protestantism was introduced to Korea. Although this “dry and inflexible doctrinal legalism” was slightly weakened by the revival movements in the early twentieth century, this revivalist evangelism reduced the Christian faith in a simplistic way to repentance and forgiveness of sin by accepting Jesus as the savior and understood salvation as life eternal in heaven. Korean Protestantism could not have a positive interest in the native religious traditions. In other words, with a strongly dualistic attitude toward the world and society, a form of faith extremely insensitive and even hostile to indigenous religion and culture was implanted among Korean Christians (Keel 1993, 50).

In the same vein, Kim Heung Soo describes the tone of the time as follows:

At the early stage of protestant history in Korea, theology stressed heavily the exclusiveness rather than the inclusiveness of the gospel, especially among Presbyterian churches. This type of theology, however, appeared to be comparatively indifferent to the social and cultural applications of the gospel. Accordingly, the breach between the traditional religious culture and the Christian gospel was more emphasized than the possibility of finding some point of contact between them... This shows that American

Protestantism in its first Korean incarnation was apolitical, individual, and exclusive. (Kim 2006, 164)

However, as mentioned earlier, this is not the whole picture. Jones said that only the minority of the missionaries denied “the existence of any point of contact or preparation for Christianity in the native religious faiths” in his lecture on “The Rise of Church in Korea” at Boston University in 1915 (Jones 1915, 68). All missionaries did not hold such an exclusivist attitude in all aspects of Korean religions. Again, initiative missionaries such as Hulbert, Underwood, and Jones tried to discover the point of contact among indigenous religions where some of God’s revelations were imbued.

Unlike Keel and Kim, Chu Weon Yeol chases the Confucian root of fundamentalist and exclusivist ethos in the Korean Church, especially the Korean Presbyterian Church. He argues that the radically conservative Neo-Confucianism of the Joseon Dynasty (1392~1910), rather than Western fundamental theology of the early missionaries or Shinto shrine worship issue, contributed to the formation of the Korean Church as a Fundamentalist Church. In particular, he studies the theology of Park Hyeong Ryong (1897~1978), who is regarded as “the prototype fundamentalist in the Korean Presbyterian Church” (Chu 2006, 160). He compares Park’s fundamentalist theology with the *Byeok Yidan Ron* (the radical logic of counter heresy) of neo-Confucian scholars such as Jeong Doh Jeon, Yi Hang Noh, and Song Si Yeol who used logic to thoroughly exclude Buddhism, Catholicism, and other religions in the Joseon Dynasty. Indicating that in Park’s writings and sermons, one can easily find his references to Confucian Classics, Chu finally argues that through Park’s theology, the radical fundamentalism of Neo-Confucianism had a more direct impact on the Korean Presbyterian Church.

However, Park did not have an attitude to thoroughly reject non-Christian religions as the Confucian advocates of the *Byeok Yidan Ron* in Joseon Dynasty did. According to Martin Kim, Park surprisingly dealt with various religions such as primitive religions, ancient religions, Zoroastrianism, Judaism, Islam, Hinduism, Buddhism, Jainism, Sikhism, Confucianism, Taoism, Shintoism, and even Cheondogyo, a new religion in Korea. Although his study aimed at claiming the superiority of Christianity, his viewpoint that “a bit of truth” (“진리의 소량”) can be found among all religions should not be overlooked, which is not very different from the understanding that the early missionaries had. Therefore, that he saw all aspects of other religions are wrong is wrong. From the missiological perspective, his recognition lays in his claim that when Christians approach people of other religions, they must have a friendly attitude toward them and thorough knowledge of their faiths. Park said, for example, “When Christians evangelize Buddhists, a conversational approach rather than sermon is a winning method” (http://ma-dang.org/bbs/board.php?bo_table=md_info&wr_id=215; Park 1981, 171, accessed on 20 October 2010).

Choe Hyeong Mook attributes the exclusiveness of a Korean Christian faith to the revival movements in the twentieth century. He argues that for the early missionaries, the great revival movement was a tool to escape the conflict between the Church and colonial Japan and preserve the Church. For him, revival movements that continued from the great revivals into the early twentieth century were presented as a form of comfort to people in a hopeless political and economic situation, who wanted to avoid the situation. For instance, the Great Revival in 1907, was against a background of the disbanding of the Korean army, the depravation of a foreign policy, and the Russo-Japanese War; “One

Million Souls for Christ Movement” in 1909-1910 was against the loss of national rights by Japan; the revival movement in the 1920s and thirties was against the failure of the March First Independent Movement; the Revival Movement in the 1950s and sixties was against the Korean War (1950-53) and social uncertainty thereafter; and the Revival Movement in the 1970s was against the collapse of traditional society due to rapid economic development. He says finally that this history of revival movements has formed an exclusive faith rather than selfless one, or a sometimes radically aggressive exclusivity of the Korean Christian faith today (<http://news.vop.co.kr/view.php?cid=81027&mode>, accessed on 20 October 2010).

Choe’s understanding of the revivals seems biased. It is difficult for the revival movements to have made people avoid the social and political issues. Hwang Hong Eyoul describes in the following how social reform looked that resulted from the Pyeong yang Great Revival of 1907:

... deconstructing the barriers between the noble class and the slave, between man and woman, liberating from the idol worship, reforming the family relationship, developing the education ministry, carrying out the stop-drinking and the stop-smoking movement, protecting the rights of the farmers, changing attitude toward labor, and encouraging the patriot movement... (Hwang 2006, 237)

Therefore, significant to understand is that a revival movement may be an important motive not only for spiritual renewal but also for social and political reform.

Jang Suk Man explains the origin of exclusivism of Korean Protestantism from a different perspective. According to him, it starts with the formation of the *Gosin* group that he calls “an ultra-conservative camp” within the Presbyterian Church after liberation from colonial Japan in 1945. Regarding this, he suggests the influence of Shinto shrine worship. Following Pastor Ju Gi Cheol, who died in jail after being persecuted for

refusing Shinto worship, this group, of which the center figure was Han Sang Dong, thoroughly criticized pastors who collaborated with the Japanese during the colonial era, especially with Shinto shrine worship. In Ju's martyr faith, this group advocated "the doctrine of verbal inspiration, which states that the faithful must believe and accept everything in the Bible as the literal word of God." He adds the following about the *Gosin* group,

In the postliberation era, the formation of the *Gosin* group contributed to influencing a broader base of people to recognize the legitimacy of monotheism and strengthened extreme conservatism in the Korean Protestant Church. The division of the Presbyterian Church caused by the *Gosin* groups' fundamentalism deepened the extreme conservative character of the Korean Protestant Church. Consequently, the Korean Protestant Church functioned as a staunch bulwark of conservative faith that rejected all other forms of belief. (Jang 2004, 137)³⁵

Jang goes on to say, "The division of the Presbyterian Church continued as the exclusionist attitude of the *Gosin* group spread across Protestant churches and gained legitimacy. Most churches competitively endorsed exclusivism and literalism, with extreme fundamentalism becoming the character of the mainstream Korean Protestant Church" (Jang 2004, 137). Then he concludes, "Negative memories about Shinto shrine worship during Japanese imperial rule reinforced the stubbornness of fundamentalist monotheism in Korea" (Jang 2004, 138).

It is true that antagonism against Shinto shrine worship and Christians who collaborated with Shinto shrine worship is the greatest reason for the formation of the extremely conservative *Gosin* group in Korea. However, Jang seems not to provide

³⁵ Confrontation between the Presbyterian Theological Seminary group and the Joseon Theological Seminary group continued and finally dissolved with the establishment of the *Hanguk Gidokgyo Jangnoheo* (Presbyterian Church in the Republic of Korea) in 1954. In 1959, the Church was further split into the *Tonghap* and *Hapdong* groups over the issues of financial irregularities, a power struggle within the Church, the position on the World Council of Churches (WCC), and the ecumenical movement (ecumenism) (Jang 2004, 138).

specific explanation or evidences about how the exclusionist attitude of the *Gosin* group spread across most churches. Probably, the theological tendency of the *Gosin* group should be regarded as one of many reasons to have contributed to the making of the Korean Church.

Finally, it is also thought that the exclusivism of the Korean Church is due to the impact of the Korean War from 1950 to 1953 and the political situation thereafter. With the defeat of Japan in World War II came the liberation of Korea in 1945, but Korea split the country into two opposing sides—communism (North) and anti-communist capitalism (South)—by the agreement between the United States and the Soviet Union. Korean communists and socialists had already appeared before the March First Independent Movement. These groups targeted the overthrow of Japanese imperialism, the perfect independence of Korea, and the extermination of colonial education. In addition, they had a position of anti-Christianity because they thought that Christianity was a main axis used in expanding imperialists' territories and was used as a weapon in defending capitalist countries (Park 2004, 192). In this situation, the Korean War, the saddest tragedy in Korean history, erupted between North and South Korea on June 25, 1950. For the Korean churches, the three-year war proved to be the most appalling sequence of events that outweighed the nine rigorous persecutions that Korean Catholics suffered from 1784 to 1866. The communists in North Korea singled out Christians as being anti-Communists and as sympathizers of the American imperialism; hence, tens of thousands of Christians perished, many of whom were imprisoned and systematically killed (Kim, www.tpaparents.org/Library/Religion/Cta/Korean-Christianity.htm: page 12, accessed on 4 October 2010). More recently, in a forum about “religious exclusivism in

Korea,” Jang stated that as many Christians escaped to the South shortly before the outbreak of the Korean War and became the leading group of the Korean Protestant Church in South Korea. These Christians began to have a “strong pro-U.S. propensity and anti-communist color” because of their experience with unforgivable communism and finally produced “eradicative exclusiveness against others” (*Hankyoreh* Newspaper June 28, 2006).

Consequently, correct to say would be that the exclusivism of the Korean Church has been formulated through the complex interplay of the various elements listed above from the stage of the early missionaries to the present time. Although this dominant attitude toward other religions does not always appear in an aggressive form, Korean Christians have dangerous potentiality to express it aggressively, which is not helpful for mission in the religiously pluralistic society of Korea.

Conclusion

Lesslie Newbigin argues the gospel as “public truth,” which should be acknowledged as “true for the whole of the life of society” (Newbigin 1991, 2). In other words, this is a statement of objective, historical truth, by which all creation, including all religions, is to be evaluated. As described in chapter three, because the Bible (the gospel) corresponds to the triune God, the Word is also the absolute truth. This is our conviction. In this aspect, we can only be exclusivists. This view can be called “biblical exclusivism.”

However, biblical exclusivism legitimates or justifies exclusivism toward other religions. The problems of exclusivism that Korean Christians have shown thus far can be

cleared by a story in a Croat Miroslav Volf's article "Exclusion and Embrace: Theological Reflections in the Wake of 'Ethnic Cleansing.'" This story is about the war between Croatia and Serbia.

Serbian aggression has enriched the already oversized vocabulary of evil with the term "ethnic cleansing": Ethnic otherness is filth that needs to be washed away from the ethnic body, pollution that threatens the ecology of ethnic space. But, not unlike many other countries, Croatia wants to be clean, too—at least clean of its enemies, the Serbs! There is, of course, a world of difference between whether one suppresses otherness by social pressure to conform and emigrate or even by discriminatory legislation and whether one works to eliminate it with the destructive power of guns and fire. Is not the goal the same—a monochrome world, a world without the other? (Volf 1992, 233)

According to Volf, this war was caused by "exclusion," which makes each other, "others." Exclusion leads that otherness should be eradicated, eliminated, and destructed. The Croat/Serbia exclusion caused their tragic war.

The exclusivism of the Korean Church resembles that war. The Korean Church in their view has turned non-Christians into "others." This is the act of "othering," which sees the religious other as a counter-object (Brueggemann 1999, 1). They have been recognized as "filth" and "pollution" to be cleaned. Thus, sometimes the situations become aggressive forms; such as the cutting off of the heads of Buddha's and Dangun's statues, the arson of Buddhist temples, and prayer-walking in a Buddhist temple. Does this action correspond to the will of the triune God? The answer would be certainly not. This action is not a biblical way of evangelism, at least, not in terms of the Great Commandment. As Newbigin argues, the gospel as public truth calls for "a conversion not only of the heart and will but of the mind" (Newbigin 1991, 2). However, this conversion is impossible if the Church depends on exclusion. Consequently, to consider

people of other faiths to be the objects of damnation, not those of salvation (evangelism), is the essential problem of exclusivism of Korean Protestantism.

CHAPTER 5

CURRENT YOUNG CHRISTIANS' UNDERSTANDING OF OTHER FAITHS AND TRUTH CLAIMS

This chapter focuses on young Christians' understanding of non-Christian faiths in Korea in relation to (1) religious pluralism and (2) postmodern claim of truth. After briefly describing the most recent events and related studies that have been provoking the debate of religious pluralism (Cf. Postmodernists' theory of truth in chapter three), an analysis of the data from the survey is presented in an attempt to answer the main research question, "Is today's young Korean Christians' understanding of mission and their missional-mindedness being influenced by religious pluralism and postmodernism?"

Some Examples of Previous Events and Studies

Cardinal Stephen Kim Sou Hwan's Attitude toward Other Religions

On April 27, 2001, dialogue between Kim Yong Ok, a famous broadcasting lecturer of philosophy and religion in Korea, and the Cardinal Kim Sou Hwan (Stephen) of the Korean Catholic Church was broadcasted by KBS (Korean Broadcasting System), South Korea's premier public broadcaster and the biggest of three major Korean television networks. Kim questioned, "The claim that people can be saved only by the belief in Jesus Christ is too exclusivistic and provokes a lot of problems in this multi-religious Korea, isn't it?" "How can I understand the destiny of those who did not hear of Jesus before the introduction of Christianity to Korea? It does not make sense." Cardinal Kim answered, "The Catholic Church does not say that our ancestors did not believe in God. Even if they were Buddhists, if they lived as a true human being, God saved them.

We accept the concept of Heaven that they had as God. Whatever they believed in, they could be saved if they truly loved human beings” (<http://video.naver.com/2009032708525889412>, accessed on 24 October 2010). His attitude showed the official position of the Catholic Church in Korea.

SBS’s “*Sinui Gil, Inganui Gil*”
 (“The Way of God, the Way of Human Beings”)

More recently, on June 29, July 6, July 12, and July 20, 2008, the SBS (Seoul Broadcasting System), one of the three major national South Korean television and radio networks, broadcasted a four-part series of “The Way of God, the Way of Human Beings,” which consisted of “Jesus, is He the Son of God?,” “Muhammad Meets Jesus,” “A Red Cross of South Pacific,” and “Human Beings on the Road”. In particular, part four (“Human Beings on the Road”) criticized the absolutism or exclusivism of Christianity from the perspective of religious pluralism.

Part four starts with the introduction of “The Day of Ashura” commemorated by Shia Muslims as a day of mourning for the martyrdom of Husayn ibn Ali, the grandson of the Prophet Muhammad at the Battle of Karbala on October 2, 680 C.E. The story tells that Shia Muslims believe that Imam Husayn died, but he will come again with Jesus in the end, and it shows that Shia Muslims live holy lives, praying for forty days bare-foot in their temple. SBS claims that Shia Muslims are like Christians. That is to say, the sacrifice of the holy being for people’s sins, the belief that the holy being received the passion and suffering, and that this holy being will have his second advent, all resemble characteristics of Christianity.

Second, the SBS criticizes the fundamentalism of Christianity and emphasizes its self-righteousness and closed mindedness. The Muslim fundamentalists change Islam to a political ideology and beautify and legitimate suicidal terrorism as martyrdom. Meager young kids are brainwashed to become Taliban warriors. They believe that if they die for Islam, they go to heaven. Young people in poverty, who are illiterate, and have economic frustration are also capitalized upon for Jihad of the Taliban. The SBS identifies this type of fundamentalism with that of Christianity. For example, it introduced Rev. Pat Robertson's criticism that Islam is just a political system. After the 911 tragedy, the President of the United States George W. Bush regarded Islam as an axis of evil, although it is not true,³⁶ and elicited a war against it. SBS reports that American politicians have a close relationship with conservative Christianity, and that Christian fundamentalism is behind those in power.

Most importantly, the SBS believes that Christianity's claim that salvation is achieved only through Jesus Christ, is a strict Biblicalism, and is a closed way of thought in a religious pluralistic age. It argues that the uniqueness of Jesus Christ (John 14:6: "I am the Way, the truth, and the life.") should be interpreted from the historical context. Citing religious pluralists' arguments, the SBS criticizes that regarding the Bible as the absolute authority is a blind acceptance of dogma and self-righteousness. Although these SBS works have many problems from the Christian perspective, they were able to express the current pluralistic thought.

³⁶ George W. Bush mentioned Iran, Afghanistan (Taliban), and North Korea.

Gallup Data on Korea

In 2004, data about “Religions of Korean and Religious Consciousness” came from Gallup Korea. The sample consisted of both males and females over 18 years of age. The same survey was taken using the same questionnaire and method in 1984, 1989, 1997, and 2004. Therefore, for twenty years, a tracking study about its change was accomplished.

Here is an example of one question. Gallup Korea investigated belief in the doctrine of *karma* (the cycle of rebirth) that “people will be reborn in any form after death.” The same question was also asked each time (Figure 5.1). In the case of Protestants, 21.4 percent in 1984, 19.8 percent in 1989, 24.7 percent in 1997 and 21.5 in 2004 believed the doctrine. In the case of Catholics, 24.5 percent in 1984, 29.3 percent in 1989, 29.7 percent in 1997, and 38.7 percent in 2004 believed it. The percentage has notably increased from 24.5 percent in 1984 to 38.7 percent in 2004. In contrast, only 29.1 percent of Buddhists in 1984, 30.4 percent in 1989, 36.8 percent in both 1997 and 2004 believed their own doctrine.

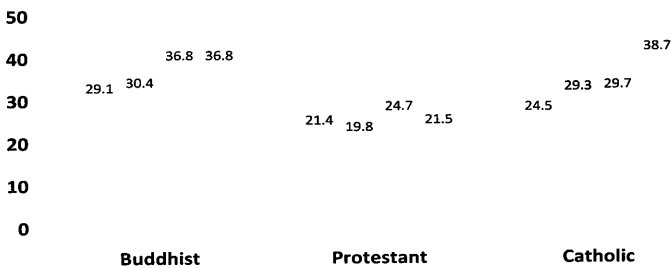


Figure 5.1

Gallup Korea also questioned about the following religious belief: “this world is created by the divine who has supernatural power, not done by itself” (Figure 5.2).

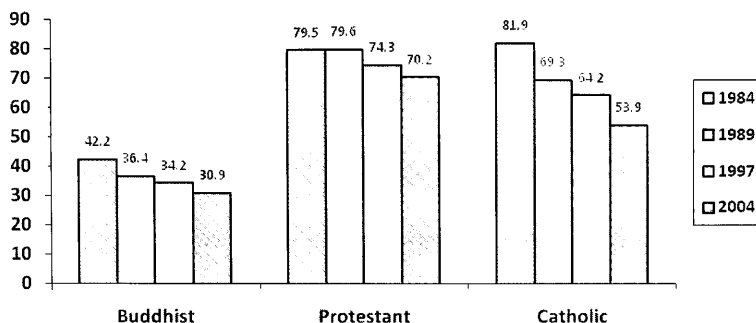


Figure 5.2

In the case of Buddhists, 42.2 percent in 1984, 36.4 percent in 1989, 34.2 percent in 1997 and 30.9 in 2004, believed this doctrine of the creation of the world. This data shows that although the percentage decreased over twenty years, not even a few Buddhists have believed the Christian doctrine. On the other hand, while Protestants' belief in the doctrine decreased from 79.5 percent in 1984 to 70.2 percent in 2004, Catholics significantly decreased from 81.9 percent in 1984 to 53.9 percent in 2004.

More importantly, Gallup Korea also asked: “The doctrines of each religion seem to be different from one another, but they ultimately speak of same or similar truths” (Figure 5.3). For Buddhists, the percentage of those who answered “yes” increased from 80.1 percent in 1984, to 81.7 percent in 2004. It does not show a notable difference for twenty years. Although the percentage decreased from 86 percent in 1984, to 74 percent in 2004, along with Buddhists, many Catholics have agreed with this question. In comparison to Buddhists and Catholics, the percentage of Protestants decreased from

64.6 percent in 1984 to 53.1 percent in 2004. However, data shows that more than fifty percent of Protestants have thought so.

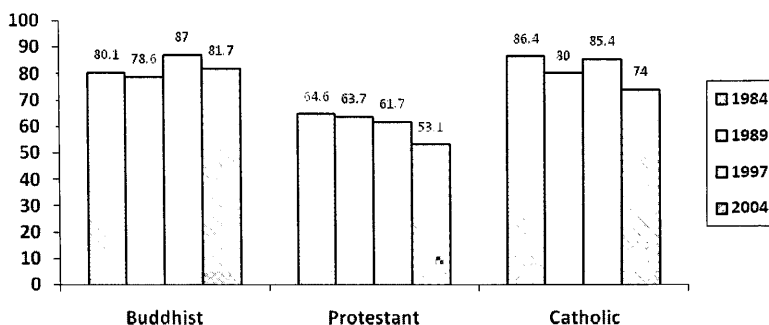


Figure 5.3

The next question concerns being good: “Even if one is a good person, if one has no religion, one cannot go to the paradise (of Buddhism) or heaven (of Christianity).”

The following table shows the percentage of those who answered “no.”

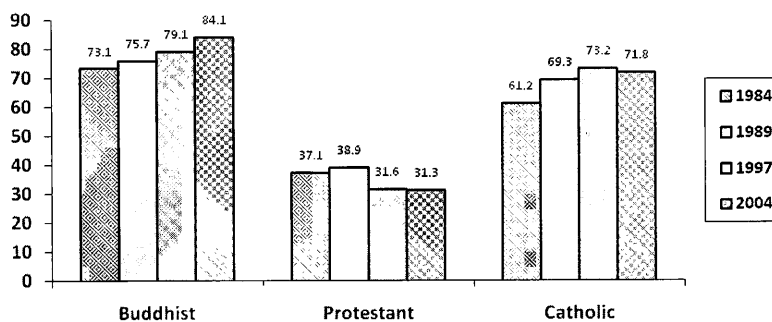


Figure 5.4

While more than 70 percent of Buddhists and more than 60 percent of Catholics for twenty years disagreed with this question, only between 31 and 39 percent of Protestants did not.

Another question was about folk beliefs (geomancy and shamanism). Koreans have believed that the placement of a tomb (Figure 5.5), marital harmony (Figure 5.6), and how to compose a name, all have influence on one's or descendants' health and wealth (Figure 5.7).

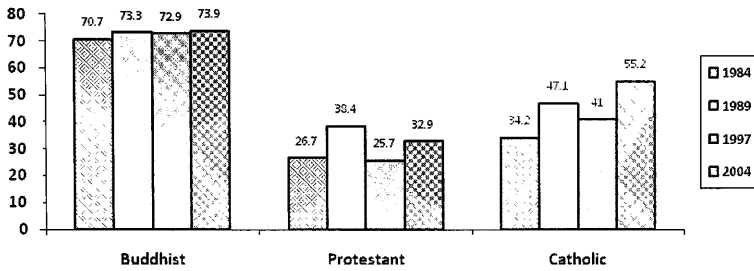


Figure 5.5

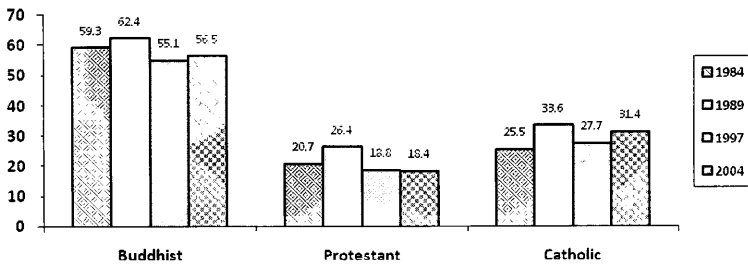


Figure 5.6

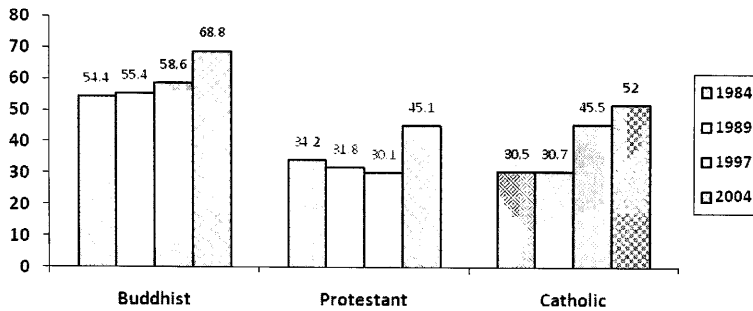


Figure 5.7

Although the percentages for Buddhists are the highest, Catholics' and Protestants' percentages also increased.

In his article "A Study of Multi-Religious Situation of Korea (1996)," Kim Joon Ho demonstrated the syncretistic structure of faith among religions. Although his thought was based only on the data of 1984 Gallup Korea, Kim argued that religions in Korean society are eclectically syncretized regardless of their own faiths (Kim 1996, 334).

According to him, apart from their religions, the belief in the cycle of rebirth, for example, was already resting in the unconsciousness of the Korean nation and had become part of the universal worldview of Koreans. Yin and yang, geomancy, and Shamanism, all formulated through a long history, are also deeply and universally placed in the emotion of the Korean nation in order that they are imbued into the other world religions in Korea, such as Buddhism and Christianity (Kim 1996, 335).

Christian Ethics Movement (기독교윤리실천운동)
and Church Trust Network (교회신뢰회복네트워크)'s Survey

The Christian Ethics Movement and Church Trust Network in Korea surveyed the social reliability of the Korean Church (Protestantism) in 2008 and 2009. One question of the questionnaire was the following: “What element do you think must be changed so that the Protestant Church becomes more trusted?” The next six choices were given: (1) church leaders’ and membership’s agreement in word and deed, (2) tolerance toward other religions, (3) social service, (4) clarity of the use of church money, (5) growth-focused church, and (6) other. The respondents were asked to select their first and second choices.

In 2008, 42 percent selected number one (church leaders’ and membership’s agreement in word and deed) as their first element, and 25.8 percent answered number two (tolerance toward other religions) as their first choice. As their second element, number four (clarity of the use of church money) was chosen by 29.7 percent, while 23.1 percent chose number two (<http://trusti.tistory.com/362>, accessed on 22 October 2010). In 2009, a similar result arose. Number one (church leaders and membership’ agreement of word and deed) was selected by 50.1 percent as their first element, and 20.5 percent chose number two (tolerance toward other religions) to be their most important element (<http://trusti.tistory.com/558>, accessed on 25 October 2010).

Two Samples

In order to collect data on the main research question, this researcher made a questionnaire consisting of thirty questions and requested World Survey, a professional research company in Korea (<http://www.wsurvey.net>), to distribute it online to those

who have Christian faith. Then they were to collect the data. Through this method, the researcher gained 296 answered questionnaires in total. Comparatively, all data was answered in a free and anonymous setting. The respondents were not exposed to the either the collector or to the researcher. This set is called Group A.

The same questionnaire was also distributed to young adult group members in three Presbyterian Churches, two Holiness Churches, two God's Assembly Churches, one Baptist Church, and one church on an army base. All were chosen through the researcher's colleagues, who are in charge of the groups in Korea. The respondents were selected by the collectors (the researcher's colleagues), and their answers were also exposed to the collectors; therefore, some restrictions existed. Through this method, the researcher obtained 144 answered questionnaires in total. This set is called Group B. The researcher analyzes the data, comparing the two sets.

Demographics of the Samples

Of the 296 respondents (Table 5.1) of Group A, a total of 61.8 percent live in Seoul (35.8 percent) and Gyeonggi (26 percent) near Seoul. The remaining 38.2 percent live in different provinces. Comparatively, the 144 respondents of Group B live in only two areas: Seoul (63.9 percent) and Chungnam (36.1 percent).

Table 5.1 Area

Area	Frequency		Percentage	
	Group A	Group B	Group A	Group B
Seoul	106	92	35.8	63.9
Gyeonggi	77	-	26	-
Chungbuk	7	-	2.4	-
Chungnam	26	52	8.8	36.1
Jeonbuk	11	-	3.7	-
Jeonnam	13	-	4.4	-

Gyeongbuk	23	-	7.8	-
Gyeongnam	28	-	9.5	-
Total	296	144	100	

Of the 296 respondents of Group A, 38.9 percent are male, and 61.1 percent are female. Comparatively, of the 144 respondents of Group B, 58 percent are male, and 42 percent are female (Table 5.2).

Table 5.2 Gender

Gender	Frequency		Percentage	
	Group A	Group B	Group A	Group B
Male	115	83	38.9	58
Female	181	61	61.1	42
Total Number	296	144	100	100

The age range of respondents (Table 5.3) is as follows: 32.4 percent of Group A are between age 19 and 25, 43.6 percent between age 26 and 30, and 24 percent between age 31 and 35. In Group B, 41 percent are between age 19 and 25, 41 percent between age 26 and 30, 15.9 percent between age 31-35, and 2.1 percent omitted this question.

Table 5.3 Age Distribution

Age	Frequency		Percentage	
	Group A	Group B	Group A	Group B
19-25	96	59	32.4	41
26-30	129	59	43.6	41
31-35	71	23	24	15.9
Total Number	296	141 (-3)	100	100 (-2.1)

Regarding marital status (Table 5.4), 68.6 percent of Group A respondents are unmarried, and 31.4 percent are married. Comparatively, 84 percent of Group B are unmarried, and 16 percent are married.

Table 5.4 Marriage

Marriage	Frequency		Percentage	
	Group A	Group B	Group A	Group B
Unmarried	203	121	68.6	84
Married	93	23	31.4	16
Total Number	296	144	100	100

The survey respondents' denominational affiliation (Table 5.5) in Group A computes as follows: 56.1 percent Presbyterian, 9.8 percent Methodist, 4.4 percent Baptist, 3.7 percent Holiness Church, 2.4 percent Assembly of God, 0.3 percent Canaan, and 23.3 percent Other.³⁷ Comparatively, in Group B, 43.8 percent are Presbyterian, 15.3 percent Baptist, 29.2 percent Holiness Church, 9 percent Assembly of God, 0.7 percent Salvation Army, and 2.1 percent show as Other.

Table 5.5 Denomination

Denomination	Frequency		Percentage	
	Group A	Group B	Group A	Group B
Presbyterian	166	63 (3)	56.1	43.8
Methodist	29	-	9.8	-
Baptist	13	22	4.4	15.3
Holiness	11	42	3.7	29.2
Assembly of God	7	13	2.4	9
Canaan	1	-	0.3	-
Salvation Army	-	1	-	0.7
Other	69	3	23.3	2.1
Total Number	296	144	100	100

In Group A, 56.8 percent have been raised in a Christian family, and 43.2 percent were not. In Group B, 67.4 percent have been raised in a Christian family, and 32.6 percent were not, which may mean that they are converts (Table 5.6).

³⁷ Some respondents did not answer their denominations.

Table 5.6 Christian Family

Christian Family	Frequency		Percentage	
	Group A	Group B	Group A	Group B
Raised	168	97	56.8	67.4
Not Raised	128	47	43.2	32.6
Total Number	296	144	100	100

The length of time that a respondent has been attending church (Table 5.7) is as follows: 4.1 percent of Group A attend for less than one year, 9.5 percent for one to two years, 14.9 percent for three to five years, 12.2 percent for six to ten years, 17.9 percent for eleven to twenty years, and 41.6 percent for more than twenty one years. Comparatively, 2.8 percent of Group B have been attending for less than one year, 2.1 percent for one to two years, 4.9 percent for three to five years, 8.3 percent for six to ten years, 21.5 percent for eleven to twenty years, and 60.4 percent for more than twenty one years. As a whole, more than 59.5 percent of Group A and 81.9 percent have been attending church for a long time (more than eleven years).

Table 5.7 Period of Attending Church

Period	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1-12 months	12	4	4.1	2.8
1-2 years	28	3	9.5	2.1
3-5 years	44	7	14.9	4.9
6-10 years	36	12	12.2	8.3
11-20 years	53	31	17.9	21.5
21 years -	123	87	41.6	60.4
Total Number	296	144	100	100

In Group A, 55.4 percent currently participate in young adult groups in churches (Table 5.8), and 44.6 percent do not, while in Group B, 70.8 percent participate in the groups, and 29.2 percent do not.

Table 5.8 Young Adult Group Attendance

Attendance	Frequency		Percentage	
	Group A	Group B	Group A	Group B
Attend	164	102	55.4	70.8
Not Attend	132	42	44.6	29.2
Total Number	296	144	100	100

Finally, 43.6 percent of Group A have evangelized a person of a non-Christian faith, and 56.4 percent have not. Comparatively, 34 percent of Group B have evangelized and 66 percent have not.

Table 5.9 Evangelism toward People of other Faiths

Evangelism	Frequency		Percentage	
	Group A	Group B	Group A	Group B
Yes	129	49	43.6	34
No	167	89(-6)	56.4	66
Total Number	296	144	100	100

Data Analysis One: Religious Pluralism

Eighteen statements, which are mainly related to the understanding of other religions, were given to the respondents. The respondents answered on a Likert-type attitude scale with the following responses: (1) strongly disagree (SD), (2) disagree (D), (3) neutral (N) (or don't know), (4) agree (A), and (5) strongly agree (SA). The researcher also asked the respondents to think of Buddhism as an example in Korea when thinking of "other religions."

Statement One

Statement one is “I am interested in evangelism or mission” (Table 5.10). This statement is the most basic question in this survey. From Group A, 54.4 percent answered with A (43.9 percent) or SA (10.5 percent), 20.2 percent answered with D (12.8 percent) or SD (7.4 percent), and the remaining 25.3 percent responded with N. In the case of Group B, 81.9 percent answered with A (58.3) or SA (23.6), and only 5.6 percent answered with D (3.5 percent) or SD (2.1 percent). The remaining 12.5 percent answered with N. As a whole, Group B (81.9 percent) shows much more interest in evangelism or mission than Group A (54.5 percent). It is understood that this result is because many persons committed to the Christian faith of group B were artificially selected by the collectors (their pastors). Therefore, rather than Group B, the data of Group A, which was distributed and collected without any restriction, may be more objective. Consequently, if 25.3 percent who answered with N can be combined with the 20.2 percent who answered with D or SD, this data shows that 45.5 percent in total are not convinced of doing evangelism or mission to people of other religions.

Table 5.10

1. “I am interested in evangelism or mission.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	22	3	7.4	2.1
2. Disagree	38	5	12.8	3.5
3. Neutral	75	18	25.3	12.5
4. Agree	130	84	43.9	58.3

5. Strongly Agree	31	34	10.5	23.6
Total Number	296	144	100	100

Statement Two

Statement two is “In order for people with other faiths to be saved, they must believe in Jesus Christ as their savior” (Table 5.11). This statement was devised to unleash the relation between disinterest in evangelism or mission, which appeared in statement one, and religious pluralism. While those with agreement to this statement means that they have a traditional Christian claim of salvation, those with disagreement may mean that they are being influenced by religious pluralism.

As a result, in the case of Group A, 57.5 percent answered with A (30.1 percent) or SA (27.4 percent), and 26.5 percent answered with D (19.3 percent) or SD (6.7 percent). The remaining 15.5 percent answered with N. If those who answered with N can be regarded as ones who have no conviction of the most core teaching of salvation of Christianity, it is thought that 41.5 percent in total doubt Christianity as the only way of salvation. This percentage (41.5 percent) seems to be almost consistent with the percentage (45.5) with no interest in evangelism or mission on statement one.

To connect those who negatively answered to statement two with their time period of attending church, 50 percent of the total twelve respondents with less than one year attendance, 64.3 percent of twenty-eight respondents between one and two years attendance, 65.9 percent of forty-four respondents between three and five years attendance, 38.9 percent of thirty-six respondents with between six and ten years attendance, and 30.3 percent with more than eleven years attendance disagreed or

strongly disagreed with this statement. Thus, in decreasing order, the respondents with between three and five years of attendance had the highest percentage, followed by the respondents with between one and two years of attendance, those with less than one year of attendance, those with between six and ten years of attendance, and then those with more than eleven years of attendance (Diagram 5.1). In other words, it is suggestive that a need exists in terms of more care for Christians from the first year to the fifth year.

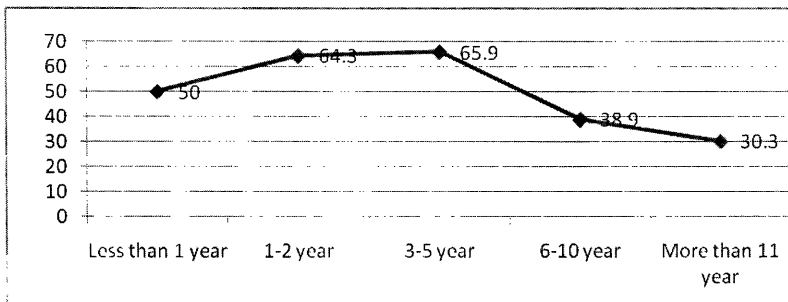


Diagram 5.1

On the other hand, of Group B, 89.6 percent answered with A (27.1 percent) or SA (62.5 percent), and only 2.8 percent answered with D (1.4 percent) or SD (1.4 percent) for statement 2. The remaining 7.6 percent answered with N. Regarding agreement with this statement, Group B (89.6 percent) overwhelms Group A (41.5 percent). This huge difference between the two groups comes from the same reason as that of statement one because many committed respondents were intentionally chosen by the collectors (their pastors).

Table 5.11

2. “In order for people with other faiths to be saved, they must believe in Jesus Christ as the savior.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	20	2	6.8	1.4
2. Disagree	57	2	19.3	1.4
3. Neutral	46	11	15.5	7.6
4. Agree	92	39	30.1	27.1
5. Strongly Agree	81	90	27.4	62.5
Total Number	296	144	100	100

Statement Three

In order to investigate their views of other religions, statements three, four, and five were given only to the 173 respondents of Group A, and to the 129 respondents of Group B who agreed with the first introductory statement (Statement two: “In order for people with other faiths to be saved, they must believe in Jesus Christ as the savior.”). Statement three is “Other religions are not ones of salvation” (Table 5.12). This statement is consistent with statement two. Therefore, they were supposed to agree with this statement.

As a result, 66.5 percent of Group A answered with A (28.9 percent) or SA (37.6 percent), and 89.9 percent of Group B answered with A (20.2 percent) or SA (69 percent). These respondents seem to have a so-called restrictivist or exclusivist position, which takes a position that Jesus Christ is the unique incarnation of God, and there is the

possibility of salvation only through the person and work of Jesus Christ (Netland 2001:48).

On the other hand, 14.5 percent of Group A answered with D (13.3 percent) or SD (1.2 percent) and 3.9 percent of Group B answered with D (3.1 percent) or SD (0.8 percent). The researcher observes that these respondents believed that “in order for people with other faiths to be saved, they must believe in Jesus Christ as the savior” and ironically acknowledged other religions as ones of salvation at the same time.

Some possibilities exist that might aid in the interpretation of this contradictory position. First, inclusivist theologians have demonstrated a similar position. Gerald R. McDermott explained,

Inclusivists say that Jesus is ontologically but not epistemologically necessary for salvation. That is, no one is saved apart from Jesus’ work and person, but one does not have to know Jesus during this life to be saved by Him. Salvation is therefore available to those who profess other religions but only by means of the hidden Christ. (McDermott 2000, 40-1)

According to Netland, the core of inclusivism is “the desire to maintain in some sense the uniqueness of Jesus Christ while also admitting that God’s grace and salvation are present and effective in and through other religions as well” (Netland 2001, 52).

Clark H. Pinnock, for example, believes that because God is present in the whole world, His grace is also at work in some way among all people, possibly even in other religions (Pinnock 1995, 98). He believes that the Holy Spirit is operative in human religion in a way that prepares people for the gospel of Christ (Pinnock 1995, 96). This Trinitarian perspective, according to him, offers “belief in the Spirit as everywhere active, even in the context of the religious life, in advance of mission, preparing the way of the Lord,” captures “a vivid image of the love of God, incarnate in Jesus Christ, and

experienced through participation in the Spirit,” and sees “God as an event of loving communion, poured out in creation and reaching out to the world in redemption” (Pinnock 1995, 102-3). Finally, he asserts that inclusivism rightly holds to two equal theological truths—the particularity of salvation through Christ and God’s universal plan to save sinners (Pinnock 1995, 142).

A second interpretation can be gleaned from the “acceptance model.” As another form of inclusivism, this model, which is advocated by theologians such as George A. Lindbeck, S. Mark Heim, and James L. Fredericks, recognizes the cultural, linguistic and faith differences that exist in each religion, which are profoundly different from one another, and calls for the acceptance of these differences (Knitter 2002, 173). In fact, because nothing can be truly declared “common” to all religions, instead of commonality among religions, autonomy and differences are stressed (Knitter 2002, 181).

Lindbeck, for example, argues that no common ground exists among different religions and that each religion has a different experience. For instance, Buddhist compassion and Christian love are not diverse modifications of a single fundamental human awareness, emotion, attitude, or sentiment, but are radically distinct ways of experiencing (Lindbeck 1984, 40). Christians, including himself, can authentically speak of the ground of being, the goal of history, and true humanity only in the biblical story of Jesus Christ (Lindbeck 1984, 61). Likewise, people of other religions can do the same in their own stories (teachings and practices).

In terms of salvation, other religions have their own systems of salvation, which may be quite distinct from the Christian one. Lindbeck argues that although they are different from Christianity, other religions may be also God-willed and God-approved

anticipations of aspects of the coming kingdom (Lindbeck 1984, 55). In other words, they have resources for speaking truths and referring to realities, even highly important truths and realities, of which Christianity as yet knows nothing and by which it could be greatly enriched (Lindbeck 1984, 61). Consequently, he affirms both Christianity and other religions in terms of difference.³⁸

Regarding that some respondents answered that other religions are also ones of salvation, as Pinnock claims, they may mean that because God is present and works among other religions, then they may *be* the other ways of salvation. Otherwise, as Lindbeck argues, they may mean that they may have radically distinctive systems of salvation from that of Christianity and that they are planned by God as well. Or probably, they may acknowledge only the fact that other religions function with their own system of salvation without theological considerations.

Finally, the remaining 19.1 percent of Group A and 6.2 percent of Group B were not sure about statement three. They agreed with statement two, but they were not sure about whether or not other religions are ones of salvation.

Table 5.12

3. "Other religions are not ones of salvation."				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	2	1	1.2	0.8

³⁸ Another theologian of this model S. Mark Heim further stresses on the differences among religions arguing that many salvations (the plural) exist. For example, Buddhists arrive at nirvana, and Christians arrive at heaven. All the different religions of the world are envisioning and attaining salvations, not salvation. He says, "Nirvana and communion with God are contradictory only if we assume that one or the other must be the sole fate for all human beings. True, they cannot both be true at the same time of the same person. But for different people, or the same person at different times, there is no necessary contradiction in both being true" (Heim 1995, 149).

2. Disagree	23	4	13.3	3.1
3. Neutral	33	8	19.1	6.2
4. Agree	50	27	28.9	20.9
5. Strongly Agree	65	89	37.6	69
Total Number	173	129	100	100

Statement Four

Statement four is “Other religions are idolatry.” As with statement three, this statement was given only to the selected respondents (the 173 respondents of Group A and to 129 respondents of Group B who answered positively to statement two). Since this statement is also consistent with statement two, as in statement three, the respondents were expected to agree with it as well.

Of the results, 72.9 percent of Group A answered with A (38.2 percent) or SA (34.7 percent), while 15.6 percent answered with D (13.9 percent) or SD (1.7 percent), and 11.6 percent answered with N. Comparatively, 89.1 percent of the 129 respondents of Group B answered with A (27.1 percent) or SA (62 percent), while 2.4 percent answered with D (1.5 percent) or SD (0.8 percent), and 8.5 percent answered with N.

Table 5.13

4. “Other religions are idolatry.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	3	1	1.7	0.8
2. Disagree	24	2	13.9	1.6
3. Neutral	20	11	11.6	8.5

4. Agree	66	35	38.2	27.1
5. Strongly Agree	60	80	34.7	62
Total Number	173	129	100	100

Statement Five

Statement five is “The teachings of other faiths are valuable, but they lack true truths. They cannot substitute for the gospel of Christianity (Bible).” This statement was also given only to select respondents, the same as with statements three and four (the 173 respondents of Group A and to the 129 respondents of Group B who positively answered about statement two).

A fulfillment or inclusivistic view is behind this statement. As mentioned in chapter three, this is an attitude that some North American missionaries in Korea had at the beginning of the twentieth century, as did some theologians in the decades that followed. According to this attitude, some values are evident in other religions. However, other religions are deficient in almost every aspect when compared with Christianity. Other religions could simply prepare the way for Christianity (a *praeparatio evangelica*). In other words, God’s universal salvific will or saving grace is within other religions, but this grace is Christ’s (Bosch 1991, 479-81). The gospel can never be substituted with other religious values.

Of the results, 79.2 percent of Group A answered with A (38.7 percent) or SA (40.5 percent), while 12.7 percent answered with D (12.7 percent), and 8.1 percent answered with N. Comparatively, 91.4 percent of the 129 respondents of Group B answered with A (27.1 percent) or SA (64.3 percent), while 1.6 percent answered with D

(1.6 percent). The remaining 5.4 percent answered with N, and 1.6 percent (2) omitted this question.

The data that comes from statement three, four, and five shows that many of those who agreed with statement two (“In order for people with other faiths to be saved, they must believe in Jesus Christ as the savior.”) think that other religions are not ones of salvation and that other religions are idolatry. The data also shows that the teachings of other religious are clearly valuable in many respects, although they lack “One truth,” that is, Jesus Christ. However, it is not clear as to whether or not the goodness and valuable teachings of other religions are by God’s salvific will, because this was not questioned in this questionnaire.

Table 5.14

5. “The teachings of other faiths are valuable, but they lack of true truths. They cannot substitute for the gospel of Christianity (Bible).”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	0	0	0	0
2. Disagree	22	2	12.7	1.6
3. Neutral	14	7	8.1	5.4
4. Agree	67	35	38.7	27.1
5. Strongly Agree	70	83	40.5	64.3
Total Number	173	127(-2)	100	98.4(-1.6)

Statement Six

Statement six is “If an opportunity is given to me (Christians), I (they) must convert people of other faiths to church (Christianity)” (Table 5.15). As the second introductory statement, this statement was given to all respondents of Groups A and B. This statement is closely related to statement two. That is to say, if they think that in order for people with other faiths to be saved, they must believe in Jesus Christ as the savior (statement two), it is necessary that they lead people of other faiths to Jesus Christ (statement six).

Of the results, 54.8 percent of the 296 respondents of Group A answered with A (37.2 percent) or SA (17.6 percent), while 28.1 percent answered with D (22 percent) and SD (6.1 percent), and 8.1 percent answered with N. Comparatively, 93.8 percent of the 129 respondents (not all 144 respondents) of Group B answered with A (42.6 percent) or SA (51.2 percent), while 0.7 percent answered with D (0.7 percent), and 4.7 percent answered with N. The data from this statement can be compared with the data from statements 1 and 2.

In comparison to statement 1 (“I am interested in evangelism or mission.”), while 54.4 percent of Group A agreed with this statement, 54.8 percent agreed with statement 6. Therefore, almost no difference exists. On the other hand, while 81.9 percent of Group B agreed with statement 1, 93.8 percent agreed with statement 6. This is an 11.9 percent increase. The reason is that unlike Group A, this statement was still given to the 129 respondents of Group B who agreed or strongly agreed to statement two (“In order for people with other faiths to be saved, they must believe in Jesus Christ as the savior.”).

Table 5.15

6. “If an opportunity is given to Christians, they must convert people of other faiths to church.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	18	1	6.1	0.7
2. Disagree	65	0	22	0
3. Neutral	51	6	17.2	4.7
4. Agree	110	55	37.2	42.6
5. Strongly Agree	52	66	17.6	51.2
Total Number	296	128(-1)	100	99.2(-0.8)

Statement Seven

Statements seven, eight, nine and ten were given only to the 134 respondents (45.3 percent) of Group A, and the 7 respondents (5.4 percent) of Group B who disagreed with statement six (“If an opportunity is given to Christians, they must convert people of other faiths to church.”) and plus those who answered with N. The thought occurred that they may have a pluralistic view of other religions. In order to investigate their perspective of other religions, those statements were given to them.

Statement seven is “Christians must acknowledge and respect people with other faiths” (Table 5.16) as a general statement without theological consideration. Of the results, 79.8 percent of the 134 respondents of Group A answered with A (44 percent) or SA (35.8 percent), while 5.2 percent answered with D (3 percent) or SD (2.2 percent), and 14.9 percent answered with N. Comparatively, 14.3 percent answered with A, while 28.6 percent answered with D. The remaining 57.1 percent answered with N. The

characteristic of a tolerant attitude is strong in the case of Group A, showing a 79.8 percent tolerance toward other religions.

Table 5.16

7. “Christians must acknowledge and respect people with other faiths.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	3	0	2.2	0
2. Disagree	4	2	3	28.6
3. Neutral	20	4	14.9	57.1
4. Agree	59	1	44	14.3
5. Strongly Agree	48	0	35.8	0
Total Number	134	7	100	100

Statement Eight

Statement eight is “Even if other faiths are different, they have their own truth of salvation” (Table 5.17). This is one of the core claims of religious pluralism.

Of the results, 68.7 percent of the 134 respondents of Group A answered with A (50.8 percent) or SA (17.9 percent), while 14.7 percent answered with D (11.2 percent) or SD (3.7 percent), and 16.4 percent answered with N. Comparatively, 42.9 percent of the seven respondents of Group B answered with A (42.9 percent), and 14.3 percent answered with SD (4.8 percent). The remaining 42.9 percent answered with N.

This data may show a reason these respondents (the 68.7 percent of Group A and 42.9 percent of Group B) think they do not have to convert people of other religions to Christianity. This is so because they think that other religions have their own truth of

salvation and that they provide their followers with their own salvation. Such being the case, religious plurality seems to influence evangelism or mission of Christians in that it weakens their missional mindedness. In addition, both 16.4 percent of Group A and 42.9 percent of Group B show their uncertainty about this theological issue.

However, this is probably not the whole story. Disagreement (14.9 percent of Group A and 14.3 percent of Group B) with this statement may also be caused by other reasons for disinterest in evangelism or mission.

Table 5.17

8. “Even if other faiths are different, they have their own truth of salvation.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	5	1	3.7	14.3
2. Disagree	15	0	11.2	0
3. Neutral	22	3	16.4	42.9
4. Agree	68	3	50.8	42.9
5. Strongly Agree	24	0	17.9	0
Total Number	134	7	100	100

Statement Nine

Statement nine is “All religions are different from each other, but all of them are ultimately toward God” (Table 5.18). This statement is one of the clearest claims of religious pluralism.

Religious pluralist John Hick, for example, argues that all ethical religions lead to God. In *Four Views on Salvation in a Pluralistic World* (1995), he considers the Bible’s

authority and revelation to be pre-scientific beliefs and cultural assumptions of the time. He also regards Christian theologies to be like the doctrine of Jesus' deity as human creations. Then, he focuses on the morality of people with other religions. He observes that, in general, the people of the other world religions are not on a different moral and spiritual level from that of Christians (Hick 1995, 39). He argues that if Christians have a more complete and direct access to God than anyone else, they should be morally superior to others. However, for him, it is not true in reality. Since peoples of other religions also have the same sense of piety and morality as that of Christianity, he says, "it is not possible to establish the moral superiority of the adherents of any one of the great traditions over the rest" (Hick 1995, 41). This thought leads him to reject the view that Christianity alone is superior or uniquely true, and to argue that all ethical religions lead to God ("the Real"). Consequently, he believes that the great world faiths are apparently more or less equally salvific, human responses to the Real. The personal God-figures and the non-personal absolutes of the world religions are simply different human cognitions and experiences of the Real (Hick 1995, 49).

Regarding the relation between morality and salvation, there is data from the 2004 Gallup Korea. It questioned, "However good one is, if one does not believe in a religion, one cannot go to the pure land of Amitabha or heaven" (Cf. Table 5.18). In the case of Protestants, 31.3 percent in 1984, 31.6 percent in 1989, 38.9 percent in 1997, and 37.1 percent in 2004 disagreed with this statement. Although the concern was about people with no religion, this data may imply that those Protestants had believed that even if one did not believe in Jesus Christ before death or even if one had non-Christian religion, if one was a good human being, he or she could go to heaven.

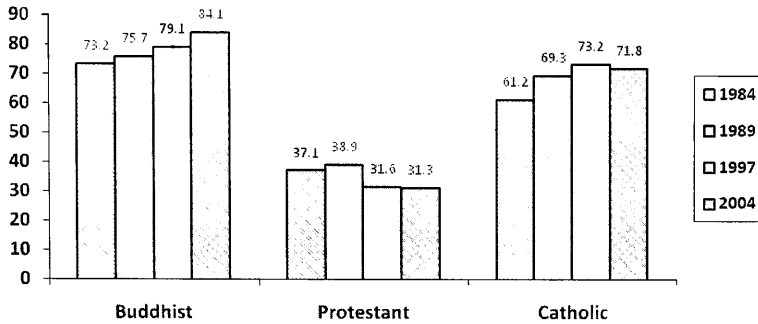


Figure 5.8

Of the results from statement nine, 40.4 percent of the 134 respondents of Group A answered with A (32 percent) or SA (8.2 percent), while 29.2 percent answered with D (20.2 percent) or SD (9 percent), and 30.6 percent answered with N. Comparatively, 14.3 percent of the seven respondents of Group B agreed with this statement, and 42.9 percent answered with D (28.6 percent) or SD (14.3 percent). The remaining 42.9 percent answered with N.

The respondents of Group A, who agreed with this statement, are clearly influenced by religious pluralism because their answers are in accord with the claim of pluralists. This also seems to annihilate the motive of evangelism or mission. If all religions are ultimately toward the same God as the God of Christianity, evangelism or mission for people of other religions is, in due course, unnecessary. In addition, quite a few respondents (30.6 percent of the 134 respondents of Group A and 42.9 percent of the seven respondents of Group B) neither agreed nor disagreed.

Table 5.18

9. “All religions are different from each other, but all of them are ultimately toward God.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	12	1	9	14.3
2. Disagree	27	2	20.2	28.6
3. Neutral	41	3	30.6	42.9
4. Agree	43	1	32	14.3
5. Strongly Agree	11	0	8.2	0
Total Number	134	7	100	100

Statement Ten

Statement ten is “If they believe in other religions, they can be saved or go to heaven through their religions” (Table 5.19). This statement means that other religions are other ways to heaven. Christianity is just one way of many ways to salvation or heaven. Therefore, this statement is similar to one of the claims of religious pluralism.

Of the results, 44.8 percent of Group A answered with A (35.8 percent) or SA (9 percent), while 23.9 percent answered with D (14.9 percent) or SD (9 percent), and 31.3 percent answered with N. Comparatively, nobody of Group B agreed to this statement, while 57.1 percent disagreed, and the remaining 42.9 percent answered with N. This data again shows that 44.8 percent of Group A has a view of religious pluralism. Accordingly, they have no reason to evangelize people with other religions.

Table 5.19

10. “If they believe in other religions, they can be saved or go to heaven through their religions.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	12	0	9	0
2. Disagree	20	4	14.9	57.1
3. Neutral	42	3	31.3	42.9
4. Agree	48	0	35.8	0
5. Strongly Agree	12	0	9	0
Total Number	134	7	100	100

Statement Eleven

As the third introductory statement, Statement eleven is “Christians have to evangelize people with other faiths” (Table 5.20). This statement is a repetitious one of the second introductory statement (Statement six: “If an opportunity is given to me (Christians), I (they) must convert people of other faiths to church (Christianity).” This statement was given to all respondents (296) of Group A. However, it was not given to the respondents of Group B.

Of the results, 52 percent of the 296 respondents of Group A answered with A (36.5 percent) or SA (15.5 percent), while 23 percent answered with D (1.6 percent), and 16.3 percent answered with N. In comparison to statement six, the percentage in agreement is almost the same as the 54.8 percent in agreement with statement six.

Table 5.20

11. “Christians have to evangelize people with other faiths.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	20	-	6.8	-
2. Disagree	48	-	16.2	-
3. Neutral	74	-	25	-
4. Agree	108	-	36.5	-
5. Strongly Agree	46	-	15.5	-
Total Number	296	-	100	-

Statement twelve

Statements twelve, thirteen, fourteen, fifteen, sixteen, seventeen, and eighteen were given only to the 154 respondents of Group A who agreed with the third introductory statement (Statement eleven: “Christians have to evangelize people with other faiths”). Some of the statements were also given to all the respondents of Group B. These statements were devised to investigate respondents’ specific understanding of evangelism or mission toward people of other religions.

Statement twelve is “Although I respect people with other faiths, I must communicate the gospel to them” (Table 5.21). Of the results, 83.8 percent of the 154 respondents of Group A answered with A (52.6 percent) or SA (31.2 percent), while 10.4 percent answered with D (9.1 percent) or SD (1.3), and 5.8 percent answered with N. comparatively, 85.4 of the respondents of Group B answered with A (38.2 percent) or SA

(47.2 percent), while 2.1 percent answered with D (1.4 percent) or SD (0.7 percent), and 12.5 percent answered with N.

Those who disagreed or answered neutrally in this statement may not mean that they object to evangelism or mission. This could be seen as a difference of method of evangelism or mission. Regarding this, the subject can be discussed in statement nineteen (“The most effective way of evangelism toward people with other faiths is to show them a true Christian life.”).

Table 5.21

12. “Although I respect people with other faiths, I must communicate the gospel to them.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	2	1	1.3	0.7
2. Disagree	14	2	9.1	1.4
3. Neutral	9	18	5.8	12.5
4. Agree	81	55	52.6	38.2
5. Strongly Agree	48	68	31.2	47.2
Total Number	154	144	100	100

Statement Thirteen

Statement thirteen is “Recognition and criticism toward other faiths are biased and unreasonable in many cases” (Table 5.22). Some famous pastors often criticize other religions in a sermon. With today’s technology, their critiques can be easily publicized by the internet and more easily provoke a debate in society, as the events mentioned earlier

suggest. This statement was devised to investigate young Christians' opinions and was given only to the 154 respondents of Group A. It was not given to Group B.

Of the results, 56.5 percent of the 154 respondents of Group A answered with A (44.8 percent) or SA (11.7 percent) (i.e., they agreed that recognition and criticism toward other faiths are biased and unreasonable in many cases), while 24 percent answered with D (14.9 percent) or SD (9.1 percent, and 19.5 percent answered with N. This data shows that when pastors speak of other faiths, they are considered to be aggressive, biased, and unreasonable by these respondents who are critical of this type of attitude. Probably, respondents also call for an objective study and understanding of other faiths and intolerance.

Table 5.22

13. "Recognition and criticism toward other faiths are biased and unreasonable in many cases."				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	14	-	9.1	-
2. Disagree	23	-	14.9	-
3. Neutral	30	-	19.5	-
4. Agree	69	-	44.8	-
5. Strongly Agree	18	-	11.7	-
Total Number	154	-	100	-

Statement Fourteen

Statement fourteen is "The act of damaging Dangun (the father of the Korean nation) or Buddha's statue is thoughtless and not helpful to evangelism" (Table 5.23).

The topic of religious violence in Korea has opened because of Christians' violence against other religions. For example, a person publicly denounced Buddhism saying "Jesus Heaven, Buddhism Hell!" or "A Dharma Hall is a hall of demons." Red crucifixes were painted on priceless temple wall paintings at a Buddhist temple. A fundamentalist Christian was arrested after setting fire to two temples that consequently burned to the ground. Some individuals destroyed a Buddha statue (Tedesco 1997, 184-92). Statement fourteen is devised to know how young Christians think of these events.

Of the results, 84.8 percent of the 154 respondents of Group A answered with A (29.9 percent) or SA (53.9 percent), 7.1 percent answered with D (16.5 percent) or SD (0.6 percent), and 9.1 percent answered with N. Comparatively, 80.6 percent of Group B answered with A (41.7 percent) or SA (38.9 percent), 4.2 percent answered with D (3.5 percent) or SD (0.7), and 15.3 percent answered with N.

This data shows that the majority of both Groups A and B regard such acts as violence and as unhelpful to evangelism or mission. Nevertheless, violence always seems possible, judging from the fact that a few disagreed with this statement.

Table 5.23

14. "The act of damaging Dangun ("the father of Korean") or Buddha's statue is thoughtless and not helpful to evangelism."				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	1	1	0.6	0.7
2. Disagree	10	5	6.5	3.5
3. Neutral	14	22	9.1	15.3
4. Agree	46	60	29.9	41.7
5. Strongly Agree	83	56	53.9	38.9

Total Number	154	144	100	100
--------------	-----	-----	-----	-----

Statement Fifteen

Statement fifteen is “The one-sided claim of the gospel, for example, loudly speaking ‘Jesus for heaven, or for hell,’ is rather harmful to evangelism” (Table 5.24). This statement has “street evangelism” in mind. Christians’ street evangelism has been the object of criticism by mass media.

Of the results, 76.6 percent of the 154 respondents of Group A answered with A (37 percent) or SA (39.6 percent), 11.7 percent answered with D (9.1 percent) or SD (2.6 percent), and 11.7 percent answered with N. Comparatively, 60.4 percent of Group B answered with A (35.4 percent) or SA (25 percent), while 8.3 percent with D (6.9 percent) or SD (1.4), and 31.3 percent answered with N.

This data shows that many respondents object to ‘loud’ street evangelism. This is perhaps due to influence from mass media. It also shows that not a few respondents, especially 31.3 percent of Group B, reserve their judgment about street evangelism.

Table 5.24

15. “The one-sided claim of the gospel, for example, loudly speaking ‘Jesus for heaven, or for hell,’ is rather harmful to evangelism.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	4	2	2.6	1.4
2. Disagree	14	10	9.1	6.9
3. Neutral	18	45	11.7	31.3
4. Agree	57	51	37	35.4

5. Strongly Agree	61	36	39.6	25
Total Number	154	144	100	100

Statement Sixteen

Statement sixteen is “Catholic priests or liberal Protestant leaders’ participation in other faiths, for example, meditation, or dialogue with people with other faiths has nothing to do with evangelism” (Table 5.25). The Catholic Church has been focused on interreligious dialogue in Korea since the 1960s. Recently, the Protestant theologians and pastors participate in the interreligious dialogue and experience. For example, currently, the Korean Conference on Religion and Peace (KCRP) is comprised of members from Buddhism, Confucianism, Catholicism, Protestantism, Won Buddhism, and Cheondogyo.

Of the results, 40.3 percent of the 154 respondents of Group A answered with A (27.3 percent) or SA (14 percent), while 24.7 percent answered with D (20.1 percent) or SD (4.6 percent), and 35.1 percent answered with N. Comparatively, 26.4 percent of Group B answered with A (17.4 percent) or SA (9 percent), while 20.8 percent answered with D (19.4 percent) or SD (1.4), and 52.8 percent answered with N.

This data shows that 24.7 percent of Group A and 20.8 percent of Group B, think that interreligious dialogue and experience has something to do with evangelism or mission. However, 40.3 percent of Group A and 26.4 percent of Group B, clearly think that they have nothing to do with evangelism/mission. Interestingly, 35.1 percent of the 154 respondents of Group A and 52.8 percent of the 144 respondents of Group B reserve their judgment about the interreligious dialogue. Perhaps, it is not familiar to them yet.

Table 5.25

16. “Catholic priests or liberal Protestant leaders’ participation in other faiths, for example, meditation, or dialogue with people with other faiths has nothing to do with evangelism.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	7	2	4.6	1.4
2. Disagree	31	28	20.1	19.4
3. Neutral	54	76	35.1	52.8
4. Agree	42	25	27.3	17.4
5. Strongly Agree	20	13	13	9
Total Number	154	144	100	100

Statement Seventeen

Statement seventeen is “Rather than an exclusionist toward people of other faiths, studying other faiths and culture and communicating the gospel to their culture and language, as long as the Bible allows” (Table 5.26). This statement is related to critical contextualization.

Of the results, 71.4 percent of the 154 respondents of Group A answered with A (47.4 percent) or SA (24 percent), while 12.9 percent answered with D (7.1 percent) or SD (5.8 percent), and 15.6 percent answered with N. Comparatively, 63.2 percent of Group B answered with A (42.4 percent) or SA (9 percent), while 11.3 percent answered with D (7.1 percent) or SD (1.4), and 25.8 percent answered with N.

Even though the respondents might not have any knowledge of critical contextualization, this data shows that many of them agreed with a basic direction or method of communication of the gospel to people of other faiths.

Table 5.26

17. “Rather than an exclusionist toward people of other faiths, studying other faiths and culture and communicating the gospel to their culture and language, as long as the Bible allows.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	9	2	5.8	1.4
2. Disagree	11	14	7.1	9.7
3. Neutral	24	37	15.6	25.7
4. Agree	73	61	47.4	42.4
5. Strongly Agree	37	30	24	20.8
Total Number	154	144	100	100

Statement Eighteen

Statement eighteen is “The most effective way of evangelism toward people with other faiths is to show them a true Christian life.” This statement was given to all the respondents of Group A and B.

Of the results, 86.2 percent of the 296 respondents of Group A answered with A (38.2 percent) or SA (48 percent), while 4 percent answered with D (3 percent) or SD (1 percent), and 9.8 percent with N. Comparatively, 85.4 percent of Group B answered with A (27.8 percent) or SA (57.6 percent), while 0 percent with D or SD, and 14.6 percent answered with N.

This data shows that regardless of whether they have interest in evangelism or mission, most of them think that living a true Christian life in accordance with the Bible is the best way of evangelism or mission toward people of other faiths. This is perhaps related to their respect and tolerance to other religions.

Table 5.27

18. “The most effective way of evangelism toward people with other faiths is to show them a true Christian life.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	3	0	1	0
2. Disagree	9	0	3	0
3. Neutral	29	21	9.8	14.6
4. Agree	113	40	38.2	27.8
5. Strongly Agree	142	83	48	57.6
Total Number	296	144	100	100

Data Analysis (2): Postmodern Truth Claims

Following the previous eighteen statements, three statements, which are mainly related to postmodern claim of truth, were given to the respondents. The respondents answered on a Likert-type attitude scale: (1) strongly disagree (SD), (2) disagree (D), (3) neutral (N) (or don't know), (4) agree (A), and (5) strongly agree (SA). These three statements were primarily given to explore whether or not the postmodern understanding of truth influences young Korean Protestants' claim of truth (gospel).

Statement Nineteen

Statement nineteen is “There is no absolute truth, and a view of truth is different from cultures” (Table 5.28). In a postmodern society, as mentioned earlier, truth is defined in terms of an individual or community to which the individual belongs. In other words, truth is different for different individuals or communities. No absolute, but only relative truth exists. This is the core of the postmodernist’s understanding of truth. Regarding this, Harry L. Poe confesses that the rejection of absolute truth and absolute values...seemed to offer no open door (Poe 2001:150).

Of the results, 73.7 percent (218) of the 296 respondents of Group A answered with A (48 percent) or SA (25.7 percent), while 13.2 percent (39) answered with D (8.8 percent) or SD (4.4 percent), and 13.2 percent (39) answered with N. Comparatively, 51.4 percent of the 144 respondents of Group B answered with A (38.9 percent) or SA (12.5 percent), while 30.6 percent answered with D (18.1 percent) or SD (12.5 percent), and 18.1 percent answered with N.

Many respondents (73.7 percent of Group A and 51.4 percent of Group B) agreed or strongly agreed with this statement, which may mean they agree with a postmodern understanding of truth. However, difficulty exists in calling them “postmodernists” from this data because this statement has too many implications to be clearly understood. They might simply recognize the phenomenological difference of the concept of truth among cultures.

Nevertheless, one can assume that this postmodern tendency influences mission or missional mindedness toward people with other religions. To explore this topic,

helpful is to see the result in this statement in connection to statement one (“I am interested in evangelism or mission”). Comparing statement nineteen to statement one:

- Forty-nine of the 218 Group A respondents (22.5 percent), who answered with A or SA to statement nineteen (i.e., they agreed that there is no absolute truth), also answered with D or SD to statement one (i.e., they are not interested in evangelism or mission). This suggests that only forty-nine of the 218 Group A respondents (22.5 percent), who agreed that there is no absolute truth, are not interested in evangelism or mission.
- Reversely, forty-nine of the sixty Group A respondents (81.7 percent), who disagreed or strongly disagreed to statement one (i.e., they are not interested in evangelism or mission), also answered that they agreed or strongly agreed to statement nineteen (i.e., they agreed that there is no absolute truth); and
- Sixty of the seventy-five Group A respondents (80 percent), who answered with N to statement one (i.e., they showed no interest in evangelism or mission, or had no opinion), also answered with N in statement nineteen (i.e., they had no opinion about whether or not there is absolute truth).

This suggests a strong inverse correlation between the postmodern or relativistic view of truth and a negative view of evangelism and mission.

Also necessary is to compare statement nineteen with statement eight (“Even if other faiths are different, they have their own truth of salvation.”):

- Eighty-two of the 218 Group A respondents (37.6 percent), who answered with A or SA to statement nineteen (i.e., they agreed that there is no absolute truth) also answered with A or SA to statement eight (i.e., they agreed that even if other faiths are different, those faiths have their own truth of salvation);
- Eighty-two of the ninety-two Group A respondents (89.1 percent), who agreed or strongly agreed to statement eight, also agreed or strongly agreed to statement nineteen at the same time.
- Fifteen of the twenty-two Group A respondents (68.2 percent), who answered with N to statement eight (i.e., they had no opinion about whether or not different faiths have their own truth of salvation), also answered with either A or SA to statement nineteen (i.e., they agreed that there is no absolute truth—six respondents), or with N to statement nineteen (i.e., they had no opinion about whether or not there is absolute truth—nine respondents).

Finally, to look at the connection between statements one and eight for group A is important: eighty-one of the 257 Group A respondents (31.5 percent), who answered with A or SA (73.7 percent) and answered with N (13.2 percent) to statement nineteen, disagreed or strongly disagreed with or answered with N to statement one (“I am interested in evangelism or mission.”) and agreed or strongly agreed with or answered with N to statement eight (“Even if other faiths are different, they have their own truth of salvation.”). This data shows that some young Christian Koreans are certainly influenced by a postmodern truth claim and religious pluralism so that their view of mission or mission-mindedness toward people of other religions could be weakened or confused.

In the case of Group B, in connection to statement one, six of the eight Group B respondents (75 percent) who disagreed or strongly disagreed to statement one also agreed or strongly agreed to statement nineteen. That is, they are not interested in mission or evangelism, and they coincidentally have a postmodern understanding of truth. Similarly fourteen of the eighteen Group B respondents (77.8 percent) who answered with N to statement one also agreed or strongly agreed to statement nineteen. That is, 77.8 percent of those who had no opinion about evangelism or mission also had a postmodern understanding of truth. The other four Group B respondents (22.2 percent) who answered with N to statement one also answered with N to statement nineteen. This means that none of the eighteen Group B respondents who answered with N to statement one agreed to statement nineteen or was sure about this statement.

In connection with statement eight (“Even if other faiths are different, they have their own truth of salvation.”), as mentioned in chapter four, three of the seven Group B respondents (42.9 percent), who disagreed or strongly disagreed to statement six (“If an

opportunity is given to Christians, they must convert people of other faiths to church.”), agreed to statement eight. They also agreed to statement nineteen. The three respondents, who answered with N to statement eight, also agreed to statement nineteen (i.e., they agreed to the statement of no absolute truth.).

Finally, in connection with statements one and eight, four of the seven Group B respondents, who answered with A or SA or answered with N to statement nineteen, instantaneously answered with N to statement one (“I am interested in evangelism or mission.”). They also agreed to (two respondents) or answered with N (two respondents) to statement eight (“Even if other faiths are different, they have their own truth of salvation.”).

All of this data establishes a relationship between postmodernism and mission/evangelism. That is to say, although they are fewer in number, respondents’ mission-mindedness is weakened because of postmodernism, as in the case of Group A.

Table 5.28

19. “There is no absolute truth, and a view of truth is different from cultures.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	13	18	4.4	12.5
2. Disagree	26	26	8.8	18.1
3. Neutral	39	26	13.2	18.1
4. Agree	142	56	48	38.9
5. Strongly Agree	76	18	25.7	12.5
Total Number	296	144	100	100

Statement Twenty

Statement twenty is “There is no objective and universal moral standard, and it is different from culture to culture and tradition to tradition” (Table 5.29). Truth may determine what is right or wrong. To follow or practice truth is right, and not to follow truth is wrong. If one believes in an objective and universal truth, he or she not only follows the truth, but also rejects other things that are against the truth. Furthermore, he or she tries to persuade others to follow the truth

However, postmodernists argue that all morals are relative. They are just the products of different communities and are regarded as being equally valid. In other words, for postmodernists, no universally valid, objective morals exist that are true for all people at all times (Smith 2005, 165). Shin Kuk Won says, “People do not need morals that are based on absolute values, but ethics which can cope with pluralistic choices” (Shin 2005, 335).

Of the results, 220 of the 296 Group A respondents (74.3 percent) answered with A (156, 52.7 percent) or SA (64, 21.6 percent), while thirty-six (12.2 percent) answered with D (28, 9.5 percent) or SD (8, 2.7 percent), and the remaining forty (13.5 percent) answered with N. Comparatively, seventy-four of the 144 Group B respondents (51.3 percent) answered with A (64, 44.4 percent) or SA (10, 6.9 percent), while forty (27.8 percent) answered with D (21, 14.6 percent) or SD (19, 13.2 percent), and the remaining thirty (20.8 percent) answered with N. This is almost tantamount to the result in statement nineteen.

This data shows that the dominant young Korean Christians’ view of morality has a relativist tendency. According to their answers, many young Christians do not seem to

believe in an absolute moral standard. This may imply that although they take into consideration the Bible as a living way for themselves, they do not consider the Bible to be the objective, universal, and absolute standard of morality that is true for all people.

According to Gallup Korea's survey in 2004, more than 50 percent (55.5 percent) of the Christian respondents follow a religion to establish peace of the mind (Gallup Korea 2004, 63), probably an expression of peace keeping and conflict avoidance for self (conscience) and others. That is, they think that it is more advantageous for the peace of the soul to be moral, therefore bringing fewer evil consequences for themselves.

This result may also mean that, for example, if a Buddhist way of life brings peace of the mind for Buddhists, a Christian acknowledges the fact, and thus, evangelism to the Christian faith and ethics is unnecessary. This view seems to appear as a relativistic view of morals. Consequently, evangelism or mission, in fact, is not a primary concern of their belief.

Table 5.29

20. "There is no objective and universal moral standard, and it is different from culture to culture and tradition to tradition."				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	8	19	2.7	13.2
2. Disagree	28	21	9.5	14.6
3. Neutral	40	30	13.5	20.8
4. Agree	156	64	52.7	44.4
5. Strongly Agree	64	10	21.6	6.9
Total Number	296	144	100	100

Statement Twenty One

The final statement twenty one is “The open mindset toward other cultures and traditions, rather than claiming that only my culture and tradition is right, is needed in this global period” (Table 5.30). This statement was given to explore young Korean Christians’ general attitude toward other cultures and traditions in a globalizing period.

Of the results, 244 of the 296 Group A respondents (82.4 percent) answered with A (146, 49.3 percent) or SA (98, 33.1 percent), while twenty-one (7.1 percent) answered with D (15, 5.1 percent) or SD (6, 2 percent), and thirty-one (10.5 percent) answered with N. Comparatively, 122 (84.7 percent) of the 144 Group B respondents answered with A (83, 57.6 percent) or SA (39, 27.1 percent), while ten (7 percent) answered with D (8, 5.6 percent) or SD (2, 1.4 percent), and twelve (8.3 percent) answered with N.

More respondents than in statements nineteen and twenty agreed or strongly agreed to statement twenty one. According to this data, their attitude to other cultures and traditions is generally not exclusivistic. Rather, their attitude can be interpreted as that these respondents respect others’ cultures and traditions, even though they are different from their own. They do not tend to unreasonably criticize other cultures and traditions.

Nonetheless, the results do not show those respondents take a syncretistic position. As in the case of statement eighteen (“The most effective way of evangelism toward people of other faiths is to show them a true Christian life.”), to which the most respondents of Groups A and B agreed or strongly agreed, regardless of whether or not they are influenced by religious pluralism (Table 5.29). They might agree to this statement regardless of whether or not they are postmodern.

Table 5.30

21. “The open mindset toward other cultures and traditions, rather than claiming that only my culture and tradition is right, is needed in this global period.”				
	Frequency		Percentage	
	Group A	Group B	Group A	Group B
1. Strongly Disagree	6	2	2	1.4
2. Disagree	15	8	5.1	5.6
3. Neutral	31	12	10.5	8.3
4. Agree	146	83	49.3	57.6
5. Strongly Agree	98	39	33.1	27.1
Total Number	296	144	100	100

Findings and Implications

The major findings drawn from this empirical study suggest that young Korean Christians’ view of other faiths embraces pluralism and exclusivism. First, among young Korean Protestants, a tendency exists to think of other faiths from the pluralistic perspective. For example, ninety-two of the 296 Group A respondents (31.1 percent) agreed that even if other faiths are different from the Christian faith, they have their own truth of salvation (statement eight). As many as sixty of the 296 Group A respondents (20.3 percent) agreed that if people believe in their own religion rather than Christianity, they can be saved or go to heaven through those religions (statement ten). Also, fifty-four of the 296 Group A respondents (18.2 percent) agreed that all religions are different from each other, but all of them are ultimately going toward God (statement nine). This means

that some young members (approximately, 20-30 percent) in the Korean Church have a pluralistic view of other religions.

On the other hand, almost all the Group B respondents have a relatively conservative view point. Only three of the 144 Group B respondents (2.1 percent) agreed that even if other faiths are different from the Christian faith, they have their own truth of salvation (statement eight). None of the 144 Group B respondents (0 percent) agreed that if they believe in their own religions (different from Christianity), they can be saved or go to heaven through their religions (statement ten). And only one of the 144 Group B respondents (0.7 percent) agreed that all religions are different from each other, but all of them are ultimately going toward God (statement nine). In comparison to Group A, the Group B respondents hardly endorse any of the pluralistic or relativistic positions.

Second, the missional or evangelical motive of young Korean Protestants is negatively impacted by religious pluralism. For example, thirty of the sixty Group A respondents (fifty percent), who were not interested in evangelism or mission (statement one), also agreed that even if other faiths are different, they have their own truth of salvation (statement eight). Of the seventy-seven Group A, forty-one respondents (53.2 percent), who disagreed that in order for people with other faiths to be saved, they must believe in Jesus Christ as the savior (statement two), also agreed that even if other faiths are different, they have their own truth of salvation (statement eight). And all aforementioned respondents (of Group A in the first finding), who have a pluralistic view in relation to other faiths, also disagreed that if an opportunity is given to Christians, they must convert people of other faiths to Church (statement six) or were not sure about the statement. On the other hand, although they are few, all three of the 144 Group B

respondents, who have a pluralistic view on other faiths, also disagreed that if an opportunity is given to Christians, they must convert people of other faiths to the Church (statement six) or were not sure about statement six. This data shows that religious pluralism weakens some young Korean Protestants' missional mindedness or motive.

Third, among young Korean Protestants, a tendency prevails to view truth from the postmodernist perspective. For example, 218 of the 296 Group A respondents (73.6 percent) agreed about the non-existence of an absolute truth, and a view of truth is different among cultures (statement nineteen). Among the 296 respondents of Group A, 220 (74.3 percent) agreed about no objective and universal moral standard, and that the standard is different from culture to culture and tradition to tradition (statement twenty). Accordingly, this shows that the impact of postmodern view of truth is much stronger than that of religious pluralism, although both are the same in terms of relativism.

This postmodernist tendency appears in Group B, as well. Of the 144 respondents in Group B, seventy-four of them (51.4 percent) agreed that there is no absolute, and that a view of truth is different among cultures (statement nineteen). Although the numbers of agreement and strong agreement are different from statement nineteen, the same number in total (seventy-four of the 144 Group B respondents, 51.4 percent) agreed no objective and universal moral standard exists, and the standard is different from culture to culture and tradition to tradition (statement twenty). Unlike the rare impact of religious pluralism, more than half of the Group B respondents seem to have a postmodern view of truth.

Fourth, like religious pluralism, the postmodern view of truth also negatively impacts the missional or evangelical motive of young Korean Protestants. For example, forty-nine of the 296 Group A respondents (16.6 percent), who agreed about no absolute

truth, and that a view of truth is different among cultures (statement nineteen), also show that they are not interested in evangelism or mission (statement one). Reversely, forty-nine of the sixty Group A respondents (81.7 percent), who are not interested in evangelism or mission (statement one), also agreed that there is no absolute truth (statement nineteen). As mentioned earlier, this suggests a strong inverse correlation between the postmodernist or relativistic view of truth and a negative view of evangelism and mission. This is also the same in Group B. For example, six of the eight in Group B respondents (75 percent), who are not interested in evangelism or mission (statement one), also agreed there is no absolute truth (statement nineteen).

Finally, two different tendencies are revealed regarding the relationship between religious pluralism and the postmodernist view of truth or truth claims. On the one hand, there is a strong connection between religious pluralism and the postmodernist view of truth for the Group A respondents. For example, eighty-two of the ninety-two Group A respondents (89.1 percent), who agreed that even if other faiths are different, those faiths have their own truth of salvation (statement eight), also agreed the existence of no absolute truth (statement nineteen).

By contrast, in the case of Group B, there seems no strong connection between religious pluralism and postmodernism. For example, while seventy-four of the 144 Group B respondents (51.4 percent) agreed about no absolute truth, and a view of truth is different from cultures (statement nineteen), only three of the 144 Group B respondents (2.1 percent), none of the 144 Group B respondents (0 percent), and one of the 144 Group B respondents (0.7 percent) agreed to statement eight ("Even if other faiths are different from the Christian faith, they have their own truth of salvation"), to statement ten ("If

they believe in their own religions different from Christianity, they can be saved or go to heaven through their religions.”), and to statement nine (“All religions are different from each other, but all of them are ultimately toward God”), respectively. This data shows that although some may have a postmodernist view of truth, it does not mean that they have a pluralistic view of other religions.

Regarding these two contradictory tendencies, an analysis of “a survey of spirituality of the coming generation in post-communist Europe” done in 1997 may be helpful. Dušan Jaura indicates two attitudes toward truth in the group of young Christians he studied. According to him, on the one hand, the smaller group doubts the existence of truth or has the feeling that real truth is unknowable. They can be called “postmoderns in the church.” They are also influenced by other religions and cultures. On the other hand, most young Christians think that truth is stable, unchanging, and objective. However, they often present it as a fact not open to any discussion. That is, this argument might limit the room for more profound dialogue with non-Christians. It might also pose a barrier in the process of their own search for God and in knowing themselves. Not being able to debate puts Christianity into the category of religious experiences which cannot be discussed, questioned or doubted (Jaura 1997, 37).³⁹

Many respondents in Group A can be called “postmoderns in church.” They are similar to “the smaller group” in that they doubt the existence of absolute truth and are influenced by other religions. The Group B respondents (more than 50 percent) may be called “postmoderns” as well. However, most of them refuse religious pluralism. This

³⁹ http://citygate.org/files/field_studies/Young_People_in_PM_Society.pdf, page 37, accessed on 3 November 2010.

may mean that although they acknowledge and respect other religious truths, they are not interested in them, keeping their own Christian faith.

The Group B respondents might recognize the Christian truth as a fact not open to any negotiation. They might put their faith into the category of private religious experiences, considering that their Christian faith cannot be discussed, questioned, or doubted by non-Christians (Jaura 1997, 37). Then, they might hesitate to dialogue with non-Christians. This point may be proven by comparatively higher agreements (86.2 percent in Group A and 85.4 in Group B) to the statement that the most effective way of evangelism toward people of other faiths is to show them a true Christian life (statement eighteen), which may mean that evangelism is focused on Christians themselves, not on people of other faiths.

In fact, a true Christian life is really required for Korean Christians, because many Christian leaders and laymen are criticized for immorality and selfishness. However, behind that statement (statement eighteen), the act of posing a barrier between Christians and non-Christians might be hidden. That being the case, that statement is nothing other than expressing the other side of exclusion or exclusivism pointed out in the conclusion of chapter four. Apparent in chapter four is that exclusivism can function as a destructive power. Exclusivism can also operate as an act of barring up to people of other faiths.

Ironically, this exclusivism can be also fostered by the relativism or pluralism of religions and truths. In other words, relativism may lead one to exclusivism. For example, one of the pluralistic, relativistic claims of religions is that all religions are equal. The implication to Christians is that, as one of the religions, Christianity cannot be claimed as the absolute faith for people of other religions. In particular, today's non-Christians (in

particular, young people) are unprecedented in their critical attitude toward Christian evangelism and missions. For example, the event in Afghanistan demonstrates this criticism. Although twenty-three Korean short term missionaries were retained, and two of them were killed by Taliban in Afghanistan in 2007, many criticized that their mission was an abnormal act and even objected to the government of South Korea's political and financial effort to save them from Taliban. Like this, a pluralistic claim calls for keeping Christians within their own living boundaries. As a reaction to this demand, Christians also build a higher wall to prevent non-Christians from coming into that Christian world. This exclusivism can be fostered by pluralism.

In conclusion, two positions are in the Korean Church today: exclusivism and pluralism (religious pluralism and postmodernism). On the one hand, the exclusivism of the Church closes its door to non-Christians. In this case, the gospel, which, as "public truth," calls for "a conversion not only of the heart and will but of the mind" (Newbigin 1991, 2), is retained in the Church. Sometimes, it appears as a destructive power to other religions as mentioned in chapter four. This can be called "aggressive exclusivism." However, it is ineffective to evangelism and has nothing do with it (Cf. Statement fourteen). On the other hand, pluralism weakens the motive of evangelism and mission. As mentioned above, it may also foster a different kind of exclusivism, which can be called "closed exclusivism." These forms of exclusivism should be distinguished from biblical exclusivism. Again, the latter does not legitimate or justify the former.

The core of the issue of exclusivism and religious pluralism is that both can easily fail to engage people of other faiths. While the former closes its door and does not listen to people of other faiths, the latter found it would not have interest as it found

unnecessary to share the Christian faith. In common, both evade “engaging the other.” Without it, the gospel can be only retained in the Church. Pachauau points out, “because Christian mission is a frontier-crossing enterprise, to cross over the boundary of difference into the realm of ‘the other’ is its very nature” (Pachauau 2002, 74). As a method of crossing over the boundary, the researcher suggests “interreligious dialogue.” However, as reviewed in chapter two, evangelism has been overlooked in the discussion and practice of interreligious dialogue. To complement this weakness, the researcher finally proposes “interreligious dialogical evangelism,” expecting that it may be beneficial to escape the dangers of exclusivism and pluralism and encourage Christians to engage the ‘others’ in dialogue and love for evangelism. This proposal is described in chapter six.

CHAPTER 6

TOWARD THEOLOGY OF INTERRELIGIOUS DIALOGICAL EVANGELISM

In chapter four, the exclusivistic attitude or theology that the Korean Church has had toward other religions was critically investigated in that the Church sometimes ignores or attacks other religions, orally or with acts of violence. Then in chapter five, the analysis of the collected data revealed that some young Korean Protestants are influenced by religious pluralism and a postmodern relativistic view of truth that may lead to less interest in evangelizing people of other faiths. In addition, although many young Protestants seem to have an interest in mission toward people of other faiths, they more or less show a passive or reserved attitude.

From the missiological perspective, these apparent tendencies suggest that the theologies of other religions need to be reconsidered so the knowledge about them may help escape the pitfalls of the exclusivism of the Korean Protestant Church and the pluralistic influence of young Christians in terms of mission. As such, the researcher proposes the theology of interreligious dialogical evangelism as a more proper theology of religions to the Korean Church and to young Christians in this polycentric and relativistic age.

In chapter one, the researcher defined interreligious dialogical evangelism as “the synthesis of mission as participation in mission of the Trinity, mission as interreligious dialogue, and mission as evangelism,” which resonates “prophetic dialogue,” in many aspects, which Stephen B. Bevans and Roger P. Schroeder propose as a mission theology for the twenty-first century (Bevans and Schroeder 2005, 348). This chapter outlines this

type of evangelism in more detail by describing the characters of this model and what it implies to the Korean Church and young Christians.

Interreligious Dialogical Evangelism Is *Biblical*.

Interreligious dialogical evangelism, first, should be shaped to be biblical.

Biblical aspect of interreligious dialogue has been, more or less, regarded as negative. For example, David J. Hesselgrave says that the usage of *dialogomai* (dialogue) in the New Testament is quite different from that in Greek philosophy, which emphasized reaching truth by means of the dialectic inherent in discussion and debate (Hesselgrave 1978, 232). According to Hesselgrave, there is no clear instance of the use of *dialogomai* in connection with interreligious communication. Although Jesus' encounters with the Jewish religious rulers, Jesus' conversations with Nicodemus and the Samaritan woman; and Paul's ministry in the synagogues (Acts 17:2, 17; 18:4, 19), in the market place (Acts 17:17), in the school of Tyrannus (Acts 19:9), in the church at Troas (Acts 20:7, 9), etc. can be regarded as examples of interfaith dialogues, they did not mean discussions "with a view to the discovery of religious truth" (Hesselgrave 1978, 232-3).

Michael S. Jones deals with biblical examples opposing and favoring interreligious dialogue. On the one hand, passages in Lev. 20:23-24, 26 and Josh. 23:6-8 that command Israel to be separate from the surrounding nations, are representative examples for opposing interreligious dialogue. Ezra 9:1b-3 also calls for rejection of unacceptable aspects of the surrounding nations' religions. Ps. 139:19-22 depicts vehement opposition to God's enemies, as well. The New Testament also has similar examples of this opposition. For example, in Matt. 16:6 and 12, the false teachings of the

Pharisees and the Sadducees are compared to leaven, both which can spread throughout Christianity a host environment. Rom. 16:17-18 that opposes doctrinal divisiveness and deceiving the simple may also oppose interreligious dialogue (Jones 1999, 390-4).

On the other hand, Isaiah 1:18 shows that God offers to enter into a dialogue with humankind, which may imply that God is setting an example that people should follow when dealing with one another. In Matthew 5:43-47 and 19:19, Jesus addresses the Christian attitude of love for all people, even for those with whom they do not get along and have little in common. In Luke 6:31, Jesus also issues what has come to be known as the “golden rule”: “And just as you want others to do to you, you also do to them likewise.” Acts 17:10-11 instructs the attitude a Christian should have when confronted by new ideologies and while seeking the truth. That is to say, they should have an attitude of listening to others and then searching the Scriptures to see if the new insights or interpretations are valid. The ultimate example of the dialogue is the incarnation of God in Christ. Jones describes this thusly:

In the incarnation, God is in dialogue with humankind about human nature, human need, and God’s nature and abilities. Human dialogues cannot approach the greatness of God’s loving dialogue with humanity, but divine dialogue is still an example that Christians must emulate. (Jones 1999, 394-6).

Jones consequently argues that dialogue is “a powerful tool to aid in the discovery of truth” (Jones 1999, 396). However, like Hesselgrave, Jones also does not associate interreligious dialogue with evangelism.

Likewise, I. Howard Marshall discusses what is meant by dialogue in the New Testament and what communication would be like if it were practiced as a means of evangelism. After reviewing some cases in Acts (Acts 17:2, 17; 18:4, 19; 19:8; 20:7, 9;

24:12, 25), he says that these cases “can scarcely be said to give a large place to dialogue as a means of communicating the gospel; dialogue or debate arises rather as a result of the initial proclamation” (Marshall 1989, 199). The ‘pronouncement stories’ of Jesus in the synoptic gospels are also the same. Marshall indicates that dialogue is “only to a limited extent concerned with the proclamation of the rule of God and the call to discipleship” (Marshall 1989, 203). Finally, after examining Paul’s letters, he concludes the following regarding the New Testament, “we have found very little evidence indeed to suggest that the church’s own thinking was significantly influenced by dialogue with non-Christians, or indeed that dialogue within the church played a significant part in the development of doctrine” (Marshall 1989, 213). Consequently, Marshall means that the New Testament does not provide a very good foundation for interreligious dialogue.

Terry C. Muck, however, argues that if interreligious dialogue is differently defined from that of Marshall, who defines it as “a kind of question and answer time of explanation following proclamation of the gospel,” the New Testament provides a warrant for it (Muck 1995, 8). Muck follows John Taylor’s definition: “Interreligious dialogue is a sustained conversation between parties who are not saying the same thing and who recognize and respect the contradictions and mutual exclusions between their various ways of thinking” (Muck 1995, 8). This definition (“a sustained conversation between parties who are not saying the same thing”) implies that a dialogue is “an intentional effort to explore together disagreements,” and thus, interreligious dialogue is “an intentional effort to explore together disagreements concerning religious topics” (Muck 1995, 9). Muck’s examples of this are as follows: “Jesus in the temple both as a young man and later as an adult teacher” (Luke 2:41-52; John 7:14-18), “Jesus going

against all the purely social conventions of the day to eat with publicans and sinners and Pharisees” (Matthew 9:9-13; Luke 7:36), “Paul’s willingness to converse about the gospel and about other’s beliefs at the drop of a hat,” and Paul when he enters a new town heads for conversation to the local religious establishments such as a Jewish synagogue, pagan temple, or religious marketplace (Muck 1995, 10-1, 18).

According to Muck, the New Testament also supports recognition of the “contradictions and mutual exclusions between their various ways of thinking.” Recognition means “a willingness to acknowledge the world is a religiously variegated place” and “a willingness to learn about such non-Christian beliefs and practices” (Muck 1995, 11). The first example of this appears in 1 Peter 3:15: “Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.” Muck reminds us of our duty as Christians such a situation:

It is obvious from the context that such reasons are to be given in such a way that the listeners will be edified. Such edification can be greatly enriched by a statement that takes into account the beliefs and positions of the person being spoken to. (Muck 1995, 12-3)

These “reasons” also need to be given as winsomely as possible. In 1 Corinthians 9:22, Paul says, “To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.” Again, Muck emphasizes the need for adaption in delivery via the following explanation about Paul:

Paul was not here saying he would compromise his beliefs in order to communicate, simply that he was willing to tailor the way he expressed his beliefs so that he would be heard and comprehended by those who did not believe as he did. (Muck 1995, 13)

Finally, regarding respect, Muck mentions the Sermon on the Mount. Jesus says we are to love our enemies, who “do not believe like we do” and are politically, racially, nationally, or even physically different (Muck 1995, 14). Muck concludes that Taylor’s definition of interreligious dialogue is well supported by the New Testament teaching and, neither one more important than the other, both interreligious dialogue and evangelism are “commanded by the teachings of the Bible” (Muck 1997, 15, 140).

Although the relationship with evangelism and interreligious dialogue still seems to remain as a subject of study, Bosch expresses that “they are neither to be viewed as identical nor as irrevocably opposed to each other” (Bosch 1991, 487). Perhaps, it is the best expression of their relationship that “We affirm that witness as a way of evangelism does not preclude dialogue but invites it, and that dialogue does not preclude witness but extends and deepens it,” as stated in the 1989 San Antonio Report of CWME (Wilson, ed.1990, 32).

Interreligious Dialogical Evangelism and Trinitarian Missiology (*Missio Dei*)

Second, interreligious dialogical evangelism should be grounded in the Triune God. The theology of the Trinity opens the way for the dialogue with other religions. John Wesley, followed by Wesleyan theologians, and a Reformed theologian J. H. Bavinck have made significant contributions to the Trinitarian theology of religions in the twenty-first century. First to note is that John Wesley’s view of “prevenient grace” is remarkable. He said that nobody “is in a state of mere nature...wholly void of the grace of God.” “No man living,” including people of other religions, “is entirely destitute of what is vulgarly called ‘natural conscience.’ But this is not natural; it is more properly termed

‘preventing [prevenient] grace’” (Wesley 2002, 509). As the word “prevenient” literally means, this grace is one that goes in advance before people hear and receive the gospel. This grace was, is, and will be given to all human beings, even if they are “heathens” or “pagans,” through the work of the Holy Spirit. Therefore, human beings have always been “receptive” people to the gospel. This understanding of God’s grace is quite suggestive concerning the attitude and affection with which we approach people of other religions. Regarding this, Muck clearly illuminates, “If we believe all people we meet are children of God, with access to God’s grace, indeed, already have God’s grace active in their lives, then people of other religions are just a short step away from salvation” (Muck 2009, 99).

A Reformed theologian and missiologist J. H. Bavinck’s view of other religions is also astonishing. According to him, “general revelation” as “divine concern for men collectively and individually” and as evidence of God’s deity and eternal power, can overwhelm human beings. God’s deity and eternal power, which he prefers to the concept of general revelation, strike human beings suddenly in moments when they thought they think they are far away. These powers creep up on human beings. They do not let go of human beings, even though humans do their best to escape them (Bavinck 1966; reprint, 1982, 124). God has always revealed Himself to every human being from the very beginning of the world (Bavinck 1982, 200).

Bavinck disagrees with Karl Barth’s view that non-Christian religions are “mere unbelief.”⁴⁰ Bavinck thinks that Barth’s stress on the hidden machinery of human

⁴⁰ Hendrik Kraemer also said that Barth refuses to discuss the question as to how God works and has worked in man outside the Biblical sphere of revelation. He regarded “this self-will refusal” as “untenable” (Bavinck 1948, 107).

rebellion and resistance to God is perfectly right, but this emphasis, according to Bavinck, does not imply that “God’s Word which He is speaking to the individual Gentile is always thwarted and frustrated, or that it never stirs his heart, or moves his mind.” Bavinck says, “God can break the resistance” (Bavinck 1948, 107-8).⁴¹ The following sayings more clearly present Bavinck’s view of people with other religions. He says that, “the man who believes in gods and spirits and bows before his idols shows that he is touched by God and that God is seeking him” (Bavinck 1982, 124), that, “Buddha would never have meditated on the way of salvation if God had not touched him,” and that “Mohammed would never have uttered his prophetic witness if God had not concerned Himself with him.” In short, Bavinck says, “Every religion contains, somehow, the silent work of God” (Bavinck 1982, 200). This understanding of religions may also demonstrate that people of other religions are “just a short step away from salvation,” as does Wesley’s understanding of prevenient grace.

However, human beings sin. According to Wesley, no one sins because God’s grace is absent, but because he or she does not act upon the grace God has given (Wesley 2002, 512). In other words, one is accountable when h/she neglects or resists that grace, which is given to enable the resistance to sin (Cox 1962, 21). For Wesley, salvation begins with prevenient grace, which leads to the saving grace of God. He explains as follows:

Salvation begins with what is usually termed (and very properly) preventing grace: including the first wish to please God, the first dawn of light concerning His will, and the first transient conviction of having

⁴¹ John McIntosh suggests that, in line with this understanding of Bavinck, “a few Reformed theologians have allowed for the possibility that some amongst those that have never heard may, by the special grace of God, have been regenerated by his Spirit; in response to general revelation or even remnants of special revelation preserved in their generally false tradition, such will have turned in repentance and faith to the true and living God” (McIntosh 1994, 19).

sinned against Him. All these imply some tendency toward life; some degree of salvation; the beginning of a deliverance from a blind, unfeeling heart, quite insensible of God and the things of God. Salvation carries on by convincing grace, usually in Scripture termed repentance: which brings a larger measure of self-knowledge, and a farther deliverance from the heart of stone. Afterwards we experience the proper Christian salvation; whereby “through grace” we “are saved by faith;” consisting of those grand branches, justification and sanctification. (Wesley 1872, 509)

The salvation of human beings, above all, is dependent upon human’s response by prevenient grace that leads to the saving grace of God (Cox 1969, 147).

A Wesleyan thinker Al Truesdale, however, says that Wesleyan theology views proclaiming and hearing the gospel as the goal of prevenient grace, not as being replaced by it (Truesdale 2006, 151). This may be why Wesley prioritized evangelism within his ministry. George G. Hunter III the following about this issue:

He [Wesley] taught his preachers and other leaders that their main business was to “save souls,” by which he meant not merely going to heaven but “a restoration of the soul to its primitive health” which enables people to live “in righteousness and true holiness, justice, mercy and truth.” Wesley believed that everything else the movement wanted to do for people and the nation depended upon the movement’s expanding base of committed people: “We all aim at one point, (as we did from the hour when we first engaged in the work), not at profit, any more than at ease, or pleasure, or the praise of men; but to spread true religion through London, Dublin, Edinburgh... (Hunter 2009, 296)

Wesley might mean that “true religion,” which is not equated with the Christian religions or superficial Christianity, or the gospel is indispensable for salvation.

On the other hand, Bavinck also mentions human beings’ repression and suppression of God’s grace (general revelation). Escaping from and repressing it is “the human answer to God’s revelation.” Bavinck says that human beings show that they themselves are busy suppressing that which is absolutely necessary for a person to come to God (Bavinck 1982, 124). However, since there is always the silent activity of the

Holy Spirit inside human beings, he stresses the subject of spreading the gospel as follows:

When a missionary or some other person comes into contact with a non-Christian and speaks to him about the gospel, he can be sure that God has concerned Himself with this person long before. That person had dealings more than once with God before God touched him, and he himself experienced the two fatal reactions—suppression and substitution. Now he hears the gospel for the first time... the encounter between God and that man enters a new period... Christ now appears in a new form to him. (Bavinck 1982, 126-7)

Then, how about those who have never heard the gospel before death? Regarding this issue, while he did not condemn those who are never exposed to the gospel, Wesley instead left their fate to God. Wesley states,

I have no authority from the Word of God to judge those [outside the Christian faith]. Nor do I conceive that any man living has a right to sentence all the heathen and [Muslim] world to damnation. It is far better to leave them to Him that made them, and [to Him] who is the father of the spirits of all flesh, who is the God of the heathens as well as the Christians, and who hateth nothing that he hath made. (Wesley 2002, 9)

According to Randy L. Maddox, Wesley's conviction of "the unfailing justice and universal love of God made it impossible for him to believe that people who lacked knowledge of Christ through no fault of their own (i.e., invincible ignorance) would be automatically excluded from heaven" (Maddox 1992, 17). Wesley left room for non-Christian salvation. With regard to this aspect, Bavinck, in a sense, seems to cautiously have a similar position.⁴² In any case, Wesley's and Bavinck's focus is on a God who incessantly works within human beings, including other religions, providing us with many insights for the Trinitarian theology of religions or missiology in the twenty-first century.

⁴² See footnote 40. Lesslie Newbigin holds this kind of question of an individual's fate. He says, "It is that the question starts with the individual and his or her need to be assured of ultimate happiness, and not with God and his glory" (Newbigin 1989, 179).

Recently, the theology of the Trinity has variously been applied to the theologies of religions in various positions. Raimundo Panikkar, for example, related the doctrine of the Trinity to world religions. He saw the Trinity “as a junction where the authentic spiritual dimensions of all religions meet” (Panikkar 1970, 42) and argued the following:

Only by a deepening of Trinitarian understanding will such an encounter in depth come to pass, the synthesis and mutual fecundation of the different spiritual attitudes which comprise religions, without forcing or doing violence to the fundamental intuitions of the different spiritual paths. (Panikkar 1970, 43)

He connected the three forms of Hindu spiritualities—Karmamarga, Bhaktimarga, and Jnanamarga—to the Trinity of Christianity—the Father, the Son and the Holy Spirit. Although the doctrine of the Trinity may apply easily to the Christian and Hindu religions as Panikkar does, it is not so easily applied to other religious traditions—Judaism, Islam, Chinese and Japanese religions. Nevertheless, his focus on the Trinity in relation to other religions is considered to be significant.

For the Catholic theologians such as Karl Rahner, Jacques Dupuis, Gavin D’Costa and the Protestant theologians such as Clark H. Pinnock and Lesslie Newbigin, the Trinity provides Christians with the potentiality of the dialogue with other religions. A pioneer Catholic theologian Rahner observed that “Christians are, in their practical life, almost mere ‘monotheists’” and took the saving work of God in the missions of the Son and the Spirit as the starting point of his trinitarian theology (Rahner 1970, 10-1, 22). His theory of “anonymous Christian” regarding other religious people also comes from the Trinity, who works not only within the Church, but also within other religions.

On the basis of the Vatican and post-Vatican documents *Nostra Aetate*, *Lumen Genitum*, *Gaudium et Spes* and *Redemptoris Missio*, the Catholic theologian Gavin

D'Costa affirms *opera Trinitatis ad extra sunt indivisa*, which means “none of the three modes of being of God either is or works with the other two” (Barth 1967, 44). D'Costa says, “Whenever God is present, this is the presence of the triune God.” In particular, when it comes to saying that the Holy Spirit is present within other religions, it is “both intrinsically Trinitarian and ecclesiological.” That is, it is “Trinitarian in referring the Holy Spirit’s activity to the paschal mystery of Christ, and ecclesial in referring the paschal event to the constitutive community-creating force it has, under the guidance of the Spirit” (D’Costa 2000, 110).

According to D’Costa, the Spirit’s presence within world religions has some implications in relationship to the Church. First, the work of the Spirit can only be generated in the context of specific Christian engagements with other religions. In such engagement with non-Christian culture, the Church is called to be “a sign of judgment and forgiving redemption, like Christ.” The Church may also receive “the gift of God from the Other, in a way that is only retrospectively discerned by the church, and might well be denied, or not so interpreted and understood, by that Other” (D’Costa 2000, 128).

Second, regarding revelation, the Spirit’s presence within other religions does not mean that other revelations take place within the religions of the world. D’Costa argues that there can be no question of other revelations except Jesus. However, he also argues, “by saying *a priori* that there is no new revelation apart from Christ, one is neither circumscribing nor restricting the reality of the Holy Spirit’s universal and particular activity, or limiting it exclusively to previous practices and understanding” (D’Costa 2000, 129).

Third, the Church is required to discern the Spirit's presence or the likeness of Jesus in other religions through the enabling power of the Spirit. Other religions, in keeping with their own self-understanding, may generate profoundly Christ-like behavior. D'Costa argues that this point facilitates an open and generous enjoyment of good lives found within other religions (D'Costa 2000, 129).

Finally, the presence of the Holy Spirit in the lives of non-Christians may mean both judgment upon the Church and a sign of promise to the Church. Through the Spirit's presence, the Church may come to recognize how it is, itself, ensnared by the powers of darkness. In contrast, the Holy Spirit's presence may be the source of promise and great joy to the Church, for in being open and attentive to the Holy Spirit, the Church grows in its own relationship to God and those from other religions (D'Costa 2000, 130). "If the church is closed to other religions, then the church will be guilty of being inattentive to the promptings of God which may lead it into greater holiness, truth, and goodness. Being inattentive to other religions is a form of idolatry" (D'Costa 2000, 133). This is why D'Costa characterizes his Trinitarian theology as "the Holy Spirit's invitation to relational engagement" to other religions.

On the other hand, a Protestant theologian Clark H. Pinnock takes "a middle path" or inclusivism, which avoids the two extremes: pluralism (or "universalism") and exclusivism (or "restrictivism"). On the basis of the doctrine of the triune God and of his prevenient grace, he argues in the following manner:

A fundamental point in this theology of religions is the conviction that God's redemptive work in Jesus Christ was intended to benefit the whole world... The dimensions are deep and wide. God's grace is not niggardly or partial... For according to the Gospel of Christ, the outcome of salvation will be large and generous. (Pinnock 1992, 17)

By this, he tries to go beyond “the fewness doctrine,” in which restrictivists claim that a few will be saved.

In the following, Pinnock also criticizes “the ideology of pluralism” that animates low Christologies for their claims, and points out the unfairness of religious pluralism as a major problem:

...it rules out people’s most precious beliefs in things normative. It asks Muslims, in effect, to deny that the Koran is central to God’s purpose. It asks Jews to deny that God spoke definitively through Moses. It asks Christians to deny that Jesus is the Incarnation of God in history. (Pinnock 1992, 70)

Holding to the uniqueness of Jesus Christ by arguing “a high Christology” or high view of Jesus as God-incarnate, Pinnock does not think that a high Christology entails narrowness in divine salvation because of the ministry of the Holy Spirit. He argues that if Father points to ultimate reality and Son supplies the clue to the divine mystery, Spirit epitomizes the nearness of the power and presence of God (Pinnock 1996, 9). In particular he states the following:

...it was the anointing by the Spirit that made Jesus ‘Christ,’ not the hypostatic union, and it was the anointing that made him effective in history as the absolute savior, Jesus was ontologically Son of God from the moment of conception, but he became Christ by the power of the Spirit. (Pinnock 1996, 80-1)

The same Spirit who is the bond of love among Trinitarian members reaches out to creatures, catches them up and brings them home to the love of God. Thus the Spirit makes the redemption in Christ universally accessible (Pinnock 1996, 21-1).

In this aspect, Pinnock approaches the question of religions in his following description:

If the Spirit gives life to creation and offers grace to every creature, one would expect him to be present and make himself felt (at least

occasionally) in the religious dimension of cultural life. Why would the Spirit be working everywhere else but not there? God is reaching out to all nations and does not leave himself without witness (Acts 14:17). Would this witness not crop up sometimes in the religious realm? (Pinnock 1996, 200-1)

For him, religions can be Spirit-used means of pointing to, and making contact with God (Pinnock 1996, 203). However, this does not mean that every religion is a vehicle of salvation or an ordinary way to salvation (Pinnock 1992, 106-7). In this sense, Pinnock exhorts that Christian mission should take the meaning of religions, seriously and critically.

Lesslie Newbigin is one of the earliest Protestant missiologists who attempted to give detailed explanation of mission on a Trinitarian basis. He says that, “A fresh articulation of the meaning of the missionary task in terms of the pluralistic, polytheistic, pagan society of our time may require us likewise to acknowledge the necessity of a Trinitarian starting point” (Newbigin 1963, 34). Then, as it is well known, he wrote as follows:

We are not engaged in an enterprise of our own choosing or devising. We are invited to participate in an activity of God which is the central meaning of creation itself. We are invited to become, through the presence of the Holy Spirit, participants in the Son’s loving obedience to the Father. All things have been created that they may be summed up in Christ the Son. All history is directed toward that end. All creation has this as its goal. The Spirit of God, who is also the Spirit of the Son, is given as the foretaste of that consummation, as the witness to it, and as the guide of the Church on the road toward it. (Newbigin 1963, 78)

More specifically, Newbigin understands the Church’s mission in terms of the Trinity. Affirming that God has revealed himself as Father, Son, Spirit, he looks at the Christian mission in three ways, that is, “as proclaiming the kingdom of the Father,” “as sharing the life of the Son,” and “as bearing the witness of the Spirit.” First, mission is

the proclaiming of God's kingship over all human history and over the whole cosmos. Mission is not sectional but total and universal. Second, mission is the presence of God and kingship in Jesus and in the Church. In this aspect, mission is concerned with the limited, the particular, and the contingent. Finally, mission is not just something that the Church does. Mission is something that is done by the Spirit, who is himself the witness, who changes both the world and the Church (Newbigin 1995, 56).

Newbigin also suggests that the Trinity also provides us with "the true grammar of dialogue" regarding religious dialogue. First, he explains as follows:

We participate in dialogue with those of other faiths, believing that we and they share a common nature as those who have been created by the one God who is the Father of all, that we live by his kindness, that we all are responsible to him, and that he purposes the same blessing for us all. We meet as children of one Father, regardless of whether or not our partners have accepted their sonship. (Newbigin 1995, 183)

Therefore, we must be eager to learn and receive from our partners what God has given them and hear what God has shown them.

Second, Newbigin says, "We participate in the dialogue as members in the body of Christ—that body which is sent into the world by the Father to continue the mission of Jesus" (Newbigin 1995, 184). This means that we need to be exposed without defense, as Jesus was. We can do so within the ultimate commitment to Jesus Christ as finally being determinative of our way of understanding and responding to all experience. In other words, only by being deeply rooted in Christ can one enter with complete self-emptying and with complete exposure into the world in order to bear faithful witness to Christ (Newbigin 1995, 186).

Finally, Newbigin says, "We participate in the dialogue believing and expecting that the Holy Spirit can and will use this dialogue to do his own sovereign work, to

glorify Jesus by converting to him both the partners in the dialogue” (Newbigin 1995, 186). This implies that for the Christian partner, the dialogue may result in a profound transformation as in the story of the meeting of Peter and Cornelius, because dialogue means exposure to the shattering and upbuilding power of God the Spirit (Newbigin 1995, 186). Not only this, but also the Holy Spirit can use dialogue as the occasion for the conversion of his partner to faith in Jesus (Newbigin 1995, 187). Therefore, need exists for the gift of discernment in order to recognize whether or not movement is the work of the Holy Spirit (Newbigin 1995, 187).

In a similar way, Veli-Matti Kärkkäinen briefly demonstrates the implication of interreligious dialogue in terms of a Trinitarian theology of religions. He argues, “The purpose of the dialogue is not only to learn and share but also to persuade the other, yet in ways that honor the other and give him or her the right to make up his or her own mind.” According to him, religious dialogue does not necessarily entail “a sense of superiority, yet one can only persuade the other to change his or her allegiance if one is convinced of being a witness to the truth with universal intention.” Nonetheless, still the sense of provisionality remains because “it is only at the *eschaton* that the God of the Bible will be all in all” (Kärkkäinen 2004, 181).

Stephen B. Bevans and Roger P. Schroeder summarize a Trinitarian understanding of God in terms of Christology and ecclesiology. First, they summarize as follows:

A Christology rooted in a trinitarian understanding of God could certainly avoid the temptation of a focus on Christ that is too narrow, on what some theologians have called a “Christomonism.” On the one hand, Jesus could be understood as not focusing on himself but on the reign of God, on the Father. On the other hand, a Spirit Christology would emphasize both the central role of the Spirit in Jesus’ mission and the Spirit’s presence before Jesus’ coming and in places beyond the boundaries of the church. (Bevans and Schroeder 2004, 297)

Second, the Church in a Trinitarian understanding is understood as “a communion-in-mission.” The Church is a communion; “it is a people made one with the unity of the Father, the Son, and the Holy Spirit.” The Church as a communion is also in mission. It is “missionary by its very nature, because it takes its very identity from the mission of the Son and the Spirit and is founded on the apostles who were called with the whole church to share that mission in the world” (Bevans and Schroeder 2004, 298).⁴³

Bevans and Schroeder also point out the dangers that can come from a Trinitarian theology. First, there is “a danger of Christ’s integral, even central role in God’s mission being eclipsed by a naïve understanding of the priority of the Spirit.” Amos Yong’s pneumatological approach to religions may be one of the examples of this. Timothy C. Tennent criticizes that Yong’s approach is not sufficiently Christocentric (Tennent 2010, 217). A danger also exists in that “the emphasis on the Holy Spirit in the trinitarian mission might lead to a denial of the uniqueness and absoluteness of Jesus Christ and of the superiority of fulfillment that God offers in salvation in and through him” (Bevans and Schroeder 2004, 304). The pluralist position can be one example of this. Finally, there is a danger that the particular ecclesial nature of mission might be seen as trivial or unnecessary and that conversion to Christ or to God’s purposes in him would not include membership in a community of faith. The inclusivist position is example. As Tennent says, “The inclusivist position unduly separates soteriology from ecclesiology” (Tennent 2010, 211). By contrast, exclusivists ignore God’s activity outside the Church.

From the more evangelical perspective, Timothy C. Tennent applied a Trinitarian conception of the *missio dei* to missions and proposed “a Trinitarian missiology.”

⁴³ Bevans and Schroeder also deals with eschatology, salvation, anthropology, and culture in the theology of the Trinity.

According to him, first, God the father is “the initiator” and “the sender” of missions. The Father sent not only His Word through the prophets and miraculous signs and wonders to reveal His glory but also ultimately His Son into the world as the greatest revelation of Himself. Therefore, He is the ultimate source of all missionary sending (Tennent 2010, 81-2). Second, God the Son is “the embodiment of the *missio Dei*.” According to Tennent, “one of the fundamental lessons of the Incarnation is that Jesus is not merely a messenger of good news but the embodiment of it” (Tennent 2010, 82). Therefore, he argues that the Church as a missionary community must not only bear the message but also embody it (Tennent 2010, 82). Third, God the Holy Spirit is “the empowering presence of the *missio dei*.” He empowers the Church for witness. Tennent says, “It was the death and resurrection of Christ, followed by Pentecost and the coming of the Holy Spirit, that marked the end of shadows, types, and anticipations and began the actual inbreaking of the New Creation.” He goes on to say, “The central way the Holy Spirit brings the New Creation into the present is through empowering the church to proclaim the gospel in word and deed in midst of all contextual challenges that the present evil order presents” (Tennent 2010, 95-6). Although Tennent does not seem to elaborate the implications of interreligious dialogue in his Trinitarian missiology, as Kevin J. Vanhoozer mentions, a Trinitarian theology can be “the transcendental foundation or condition for interreligious dialogue” (Vanhoozer 1997, 71).

Interreligious Dialogical Evangelism Is *Dialogical*.

Third, interreligious dialogical evangelism should be dialogical, as it is inherently. This character is also related to Trinitarian theology. This evangelism is dialogical

because God's being and action is dialogical and Christian mission is participation in the mission of God. Bevans and Schroeder use the following words to explain:

God's self-revelation shows a communion in dialogue in which Mystery, inside out in the world, is made concrete in Jesus of Nazareth, and God's way of revealing through Spirit and incarnate Word is always one that treats humanity and all of creation with freedom and respect. (Bevans and Schroeder 2004, 378)

Interreligious dialogical evangelism is also dialogical because God's grace cannot be locked up to the Church alone, as mentioned earlier. In other words, because the presence of God's grace within other religions beyond the Church cannot be neglected, this evangelism must be dialogical in order to find and understand it. Regarding this aspect, Bevans and Schroeder as Catholic theologians point out that:

Dialogue is possible because the presence of God's saving grace is not confined to the church alone. It is significant that at the Second Vatican Council the traditional dictum "outside the church there is no salvation" was never used. The council, rather, spoke of the possibility of salvation for all people of good will, whether they have faith in God or not (*Lumen Gentium* 16), of other religious ways as possessing "a ray of that Truth which enlightens all men" (*Nostra Aetate* 2), and of the presence of the Holy Spirit who "in a manner known only to God, offers to every man the possibility of being associated with this paschal mystery" (*Gaudium et Spes* 22). (Bevans and Schroeder 2004, 379)

To espouse a Trinitarian theology or missiology, one thought is that the traditional dictum "outside the church there is no salvation" must be changed and extended into 'outside the triune God there is no salvation.'

Bevans and Schroeder's expression of "God's saving grace," however, must be reconsidered from the evangelical perspectives. As mentioned earlier, Wesley spoke of the prevenient grace that lives in the whole universe and continues to offer a chance to go to saving grace. Bavinck also mentioned God's deity and eternal power from which no

one can escape. However, although theological differences exist between the two,⁴⁴ both similarly point to no response or disobedience to God's prevenient grace (Wesley) and the repression and suppression of God's deity and eternal power. Bavinck argues that the history of religions includes both "the divine approach and human rejection." In particular, human rejection, according to him, is hidden "because man apparently is seeking God and serving Him, but the God he seeks is different from the true God because of the uncanny process of repression and exchange that enters in" (Bavinck 1982, 125). In line with this insight, all religions, therefore, must be viewed between God's prevenient grace and human disobedience to it, or between God's deity and eternal power and human repression, suppression, or rejection of them. Even Christianity must be thoroughly viewed and evaluated from this perspective. This is also why interreligious dialogical evangelism is evangelical.

Interreligious Dialogical Evangelism Is *Evangelical*.

Fourth, interreligious dialogical evangelism is evangelical. Interreligious dialogical evangelism understands evangelism in terms of the Trinity. Lewis A. Drummond elaborates on the subject: God the Father as "author and creator of evangelism," God the Son as "provider and means of redemption," and God the Holy Spirit as "the implementer of evangelism." First, evangelism is rooted in God the Father, who is "holy," "love," "righteousness," "power," "good and wise," "a spiritual person," and "sovereign." In short, Drummond says that God the Father in grace and love has, out

⁴⁴ Cox indicates that, "Though the teachings of common grace and prevenient grace have much in common, the essential difference is seen at the point where common grace and special grace are understood by Calvinists as essentially different. The Wesleyan teaches that the prevenient grace leads on to saving grace, prepares for it, enables a person to enter into it. The difference between the two for Wesleyans would be in degree and not in kind" (Cox 1969, 144).

of His very nature, provided redemption and a personal relationship with Himself for all who will call upon Him through Christ. Therefore, “to have a part in helping alienated people into a Father-child relationship with God is the highest service and honor one could possibly imagine. That is exactly what the Father has commissioned believers to do” (Drummond 1992, 112). Second, evangelism is also rooted in God the Son’s “incarnation,” which means that God’s Son became human: in “substitution,” which means that Christ died in mankind’s place for their sins; and in “resurrection,” which means Jesus conquered death and is alive (Drummond 1992, 115). Drummond says that Christians, therefore, are deeply and profoundly obligated to share the wonderful message with others (Drummond 1992, 163). Third, Drummond points out the Holy Spirit’s work toward unbelievers. Above all, He convinces of sin. He also convinces of righteousness, in particular, the Son’s work on the cross and His ascension. Finally, He convinces of judgment, that is, the cross. In the cross, human beings are judged with Satan (Drummond 1992, 172-8). Drummond concludes that Father, Son, Holy Spirit all work toward the redemption of all humanity (Drummond 1992, 197).

Accordingly, interreligious dialogical evangelism aims at evangelism as an ultimate purpose. It starts with a Trinitarian view of religions. If we focus only on God’s prevenient grace, love, and deity and eternal power, as Bevans and Schroeder do, the possibility of salvation for all people of good will regardless of their faith in God, can be spoken. One can then see that other religious ways of truth may enlighten all people. Because of this, interreligious dialogical evangelism must be dialogical in order to find and understand God’s silent work in them. However, human beings and their religions

always disobey God's grace and repress His deity and eternal power at the same time. Because of this, interreligious dialogical evangelism must be finally evangelical.

As mentioned in chapter one, this research follows Bosch's definition of evangelism, which involves "witnessing to what God has done, is doing, and will do." More practically, Bosch adds some important points to this definition. For example, he says that "even so, evangelism does aim at a response" for the total transformation into Christ-like and eternal life. Evangelism is neither "proselytism" nor "church extension. By grace people will be saved, and it should be focused on "the irrupting reign of God," not on the church. Evangelism also offers people "salvation as a present gift and with it assurance of eternal bliss." Therefore, it always remains as "an indispensable ministry" (Bosch 1991, 413-5). Interreligious dialogical evangelism should follow these points.

Interreligious Dialogical Evangelism Is *Claiming the Christian Truth in the Trinity.*

Fifth, interreligious dialogical evangelism is claiming the truth in the Trinity. In chapter three, the theories of truth such as the correspondent theory, which many evangelicals have regarded as one that counters relativism (Kenneson 1995, 159), and the postmodern theories, which postmodernists argue that all truths are subjective and private, were briefly described. As mentioned earlier, interreligious dialogical evangelism has theologically a Trinitarian foundation and, therefore, the question of truth also needs to be reshaped from the Trinitarian perspective.

Recently, Bruce D. Marshall proposed to reconsider the questions of truth in terms of the Trinity by saying that, "a more satisfying approach to truth as a theological problem is to take the church's Trinitarian identification of God itself chiefly to confer

epistemic right” (Marshall 2000, 4). He basically objects to the correspondent theory or realism. According to the correspondent theory, a sentence is true if it corresponds to reality or the world. However, as introducing anti-realists’ or idealists’ objection to correspondence theory, Marshall argues that it is also “not so much false as empty, and so useless for saying what truth is” (Marshall 2000, 226). In other words, for him, while “truth cannot usefully be thought of as the correspondence of mind to reality” (Marshall 2000, 227), Marshall disputes anti-realism as “unpersuasive,” as well (Marshall 2000, 233). For him, anti-realists attempt to deflate the essence of truth. Thus, he consequently expounds upon truth as follows.

Realists and anti-realists alike appear to assume that “truth” is an especially obscure and elusive notion, for which conceptual equivalents need to be found which we can more readily grasp... The notion of truth is much more clear to us—we have a much firmer grip on it—than any concept we might use to analyze or explain it. (Marshall 2000, 233)

Marshall is in favor of Donald Davidson’s theory (originally developed by Alfred Tarski), which is generally known as the “T-sentences” theory, or as “an alternative to anti-realism, but without any appeal to correspondence” (Marshall 2000, 233). This theory takes a form of “*S* is true (in-*L*) if and only if *P*.” *S* denotes the description of a sentence, *L* denotes the language by which the sentence is expressed, and *P* is the sentence itself. For example, “‘grass is green’ is true (in English) if and only if ‘grass is green.’” This is a T-sentence.

To apply this form to a Christian belief that Jesus is risen, Marshall says, “‘Jesus is risen’ is true if and only if ‘Jesus is risen.’” However, even this is a too simple application. According to Marshall, a Tarski-Davidson approach is incomplete for a theological account of what truth is. Therefore, he says that although a Tarski-Davidson

approach is the best account of truth for sentences, theological discipline will have to go beyond merely showing that this approach is compatible with central Christian claims (Marshall 2000, 245).

The real reason of this theological modification is that the truth of Christian beliefs cannot be “automatic” without the Trinity. According to Marshall, “an act of the Trinity” is necessary for the truth of Christian beliefs such as “Jesus is risen.” Regarding this, Michael Scott expresses this principle that Marshall proposes, as follows:

The crucial implication of this principle is that not only having the belief that Jesus is risen must depend on God, but also the truth of the belief must depend on God. That is, the truth of belief is a gift from God rather than something that arises merely from the right conjunction of a state of mind (belief in the sentence “Jesus is risen”) and a certain arrangement of the world (that Jesus is risen). There must, in other words, be an additional (trinitarian) condition... in order for the belief that Jesus is risen to be true. (Scott 2005, 47)

For example, using the examples from the story of the road to Emmaus and Mary Magdalene at the empty tomb, Marshall argues that any relationship that we have with Jesus, indeed any relationship between created reality and Jesus, must be brought about by Jesus himself (Marshall 2000, 246-7). For now, the Holy Spirit sees to it that people actually hold the Christian beliefs to be true (Marshall 2000, 251). This is the crux of Marshall’s proposal. Although many scholars criticize his methodology, which uses Davidson’s theory of truth and objects to the correspondence theory, his insightful proposal can be considered an important contribution to illuminating the concept of truth in terms of the Trinity. It newly emphasizes the role of the Trinity in Christian truth claims. Consequently, interreligious dialogical evangelism believes in the gospel as “the public truth” (Lesslie Newbigin) or the objective truth. However, rather than arguing the gospel as absolute and objective truth and demanding to accept it, this argument expects

that by witnessing or telling the gospel story in a humble manner, the Holy Spirit's work breaks human repression and suppression, thus revealing the truth.

Interreligious Dialogical Evangelism Is *Practical*.

Finally, interreligious dialogical evangelism is practical. It emphasizes “openness.” Particularly for the Korean Church, there is a need to open the close-mindedness toward other religions. This attitude implies accepting the plurality (not pluralism) of different faiths. David Bosch says the first attitude for a dialogue is “to accept the coexistence of different faiths and to do so not grudgingly but willingly” (Bosch 1991, 483). This attitude also includes “respect.” Christians must treat people of any faith with genuine respect in their act of witnessing to the gospel. The reason that Christians must open and respect the people of other faiths is simple: because they are also created in the image of God (Genesis 1:27), because the Triune God may ‘silently’ work within them. Johan H. Bavinck says it well, “every religion contains, somehow, the silent work of God” (Bavinck 1981, 200).

However, the openness, which implies the acceptance of different faiths and respect for the people of other faiths, should be distinguished from the equality of all religions, for which the pluralists such as John Hick and Paul Knitter argue. Against this argument, Catherine Cornille quotes the Vatican document *Dominus Iesus*,:

Equality, which is a presupposition of interreligious dialogue, refers to the equal personal dignity of the parties in dialogue, not to doctrinal content, nor even less to the position of Jesus Christ—who is God himself made man—in relation to the founders of the other religions. (Cornille 2008, 88)

The openness, in fact, is what cannot dispense with “commitment,” which is the second attitude that Christians should have. Cornille talks about dialogue without

commitment. She warns that without commitment, dialogue may lead to Theosophy and New Age syncretism. According to her, Theosophy attempts to fully embrace the reality of religious plurality and to integrate elements from various religious traditions.⁴⁵ And New Age is characterized by a radical rejection of all forms of traditional religious authority and by an acceptance of the subject as the ultimate measure of religious truth (Cornille 2008, 62). That is, dialogue without commitment is easily caught in a trap of pluralism and the rejection of religious tradition to which one belongs. Therefore, openness should be coupled with commitment at all times, in order to balance each other.

Interreligious dialogical evangelism also stresses “humility.” According to Bosch, either dialogue or mission can be conducted only in an attitude of humility. Because it is intrinsic to an authentic Christian faith, the situation is natural and required to have humility toward other religious traditions in the dialogue. However, Bosch points out a much more important aspect. Humility is also closely intertwined with renewal. He says that true humility (along with true repentance) leads to renewal and renewed commitment (Bosch 1991, 485).

Looking at this point from the Trinitarian perspective, Christians cannot help being humbled before the Triune God who always precedes us and makes the gospel true Himself. Such an experience would make one recognize not only the constant limitation and incompleteness of one’s own understanding of the Christian truth, but also the partial and finite nature of the ways in which ultimate truth has been grasped and expressed in the teachings and practices of one’s own tradition (Cornille 2008, 10).

⁴⁵ For this purpose, the Theosophical Society was founded in 1875 by Helena Blavatsky and Henry Steel Olcott.

In short, humility starts with the recognition of the transcendent works of the Triune God, and it results in the experience of God who constantly renews us in the understanding of the gospel and the claiming of the truth. Interreligious dialogical evangelism demands humility not only toward other faiths, but also, much more importantly, before the Trinitarian God. Cornille expresses humility as follows:

The Christian understanding of humility is fundamentally grounded in a Christian faith relationship to God. It is the belief in a creator-God, source of all goodness and truth, that reduces to naught all tendencies to self-glorification and pride. Contemplating the absolute, one is intensely aware of one's own dependency and insignificance as a human being. And the experience of God presupposes the eradication of all human pride and sense of self-sufficiency. Christian definitions of humility therefore emphasize the insignificance and worthlessness of the human being in the face of ultimate reality. (Cornille 2008, 13)

Christians only participate in the works of the Triune God in dialogue with humility.

“Witnessing” is the final attitude of interreligious dialogical evangelism. It is also the ultimate aim of this type of evangelism. As mentioned in chapter one, Bosch’s definition of evangelism is as follows:

Evangelism involves witnessing to what God has done, is doing, and will do. It therefore does not announce anything that we are bringing about but draws people’s attention to what God has brought about and is still bringing about. Evangelism is not a call to put something into effect. It gives testimony to the fact that Christ has already conquered the powers of darkness (Col. 1:13) and has broken down the middle wall of partition (Eph. 2:14-17)... “Christians commend not themselves but the love of God as known in Jesus.” (Bosch 2008, 11)

Cornille is dubious about the possibility of conversion by saying that “the possibility of conversion as a condition for dialogue may be both unrealistic and unnecessarily limiting” (Cornille 2008, 90). In contrast, Knitter argues, “dialogue without the possibility of conversion is like a sleek aircraft that can take us anywhere but is not allowed to land” (Knitter 1990, 31). In this aspect, Knitter is right. For Christians, the

acknowledgment of the possibility of conversion can be risky in that a Christian may convert to another religion. Nevertheless, the acknowledgement also concedes to the Triune God who freely works and invites His love.

In general, the Korean Church seems closed toward other religions. The Church has extraordinary commitment and passion to the gospel, but it seems to be one without openness. That being the case, commitment and passion without openness lead transforming humility, which is intrinsic and authentic to the Christian faith, into pride and arrogance. In contrast, some young people of the Church seem open; that is, open without commitment, may easily lead to syncretism or nihilism. Therefore, neither have evangelical nor missional attitude at all. All of us should be witnesses to “the love of God as known in Jesus” in openness, commitment, and humility.

Finally, as Bosch points out, the church has no control over how the gospel it witnesses will come alive to people of other faiths. Similarly, Newbigin speaks, “The way in which the gospel will come alive to every human person will be known in that person’s experience and cannot be determined a priori” (Newbigin 1969, 260). In other words, the process totally depends on the Triune God.

Implications to the Korean Church and Young Christians

Interreligious dialogical evangelism may contribute to both the Korean Church, which, in general, takes the exclusivist position toward other religions, and young Christians, who have, to a certain extent, a relativistic position toward other religions and the Christian truth. This helps the Church have people of other religions in mind. As mentioned earlier, many conservative Christians have condemned people of other

religions, without an attempt to share the gospel in a proper way. However, like Christians, people of other religions are, too, created in the image of God and the object of God's grace and love. They can be never given up by our ignorance and neglect of them not by sharing the gospel. Pachauau rightly argues that "the essential task of the church in mission is to witness to the Christian faith across religious boundaries" (Pachauau 2002, 73). This point should be emphasized to the Korean Church in the multi-religious society of Korea. We need to engage people with other religions, more earnestly, to witness and share our faith in the Trinity and His works among them.

Second, interreligious dialogical evangelism emphasizes dialogue, but it is not pluralistic because it has evangelism as an ultimate purpose. This study has already mentioned the relationship between dialogue and evangelism. That is, they are neither to be viewed as identical nor as irrevocably opposed to each other (Bosch 1991, 487). Or to say it differently, evangelism ("witness") does not preclude dialogue but invites it, and dialogue does not preclude witness but extends and deepens it (Wilson, ed.1990, 32). However, also true is that interreligious dialogue is recognized to be identical with pluralism in the Korean Church. This may be because only one of both sides of a coin is seen. In any case, rather than interreligious dialogue, perhaps, the words "dialogical evangelism" expresses the relationship between dialogue and evangelism and its purpose, more clearly.

Third, interreligious dialogical evangelism may offer a balanced and healthy view of religions. This research studied a Trinitarian theology. In particular, a Wesleyan and a Reformed view of religions and took them as an underlying Trinitarian view of religions. In order for the Korean Church to be open-minded about other religions, it should be

supported by biblical and theological grounds. For such a purpose, Wesley's theology of God's prevenient grace and Bavinck's theology of God's deity and eternal power make sense. Again, God's prevenient grace or God's deity and eternal power unflaggingly reaches 'even' people of other religions. For example, Bavinck says that God touched Buddha so that he might meditate on the way of salvation. God concerned Mohammed with Him so that he might utter his prophetic witness. God was seeking them. Even the man who believes in gods and spirits and bows before his idols shows that he or she is touched by God. This action also shows that God is seeking him or her. Other religions can be never called "evil" or "false" religions as long as they are places where God works. In short, the fact that people have a faith in their own religions, proves that God is still seeking and working among them to lead to salvation. Therefore, convincingly, these theologies (Wesley and Bavinck) provide the Korean Church with a kind of positive view of other religions, which may play a role as a bridge allowing for engagement the other religious people.

Fourth, the third aspect, however, is like viewing just one side of a coin. Religions reflect human disobedience against God's grace or suppression of God's deity and eternal power at the same time. According to Bavinck, although God incessantly touches people of other religions, they persistently suppress His touch on them. In this sense, they are negative. This view may be suggestive to young Christians of the Korean Church, who have a relativistic way of thinking. That is, the Church is different from other religions in that it is a community that has already accepted and believed in saving grace or special revelation, which is "the record of God's self-disclosing revelation in Jesus Christ and thus is 'absolutely *sui generis*' revelation, as Hendrik Kraemer argued. Of course, the

Church also disobeys against God and represses His Word. In this aspect, the Church is the same as other religions. However, that is a subject for another study. In any case, the Christian Church is totally different from other religions.

Fifth, interreligious dialogical evangelism provides a motif of evangelism, which corresponds to the Great Commission (Matthew 28:16-20; Mark 16:14-18; Luke 24:44-49; Acts 1:4-8; John 20:19-23). In fact, evangelism has been regarded as a burden. However, according to a Trinitarian missiology, it is not a burden. Evangelism is to take part in the mission of God. Sharing our story, we straightforwardly see the saving work of God. Therefore, evangelism can be only a holy joy. Interreligious dialogical evangelism invites us to this joy.

Sixth, interreligious dialogical evangelism also corresponds to the Great Commandment (Matthew 22:37-39; Mark 12:28-34). The Great Commission indicates the purpose of mission, and the Great Command suggests the attitude or method of mission. Thus, both mutually complement each other. The Great Commission cannot dispense with the Great Commandment and vice versa. The word “dialogical” in interreligious dialogical evangelism means a personal relationship with God and neighbor. Dialogue cannot be a true one, without love for our God and neighbor. Consequently, interreligious dialogical evangelism suggests an attitude of mission and evangelism, which accords to the Great Commandment.

Finally, interreligious dialogical evangelism may offer an answer to the question of salvation of non-Christians. As mentioned earlier, Bavinck said that in spite of the fact that human beings repress and suppress God’s touch, God can break even such a human rejection. McIntosh points out, Bavinck’s mention cautiously suggests the possibility that

some among those who have never heard of the gospel may be saved by the Holy Spirit, who leads to repentance and faith to God. This carefully opens the possibility for non-Christians. However, this belongs to the great mystery. Nobody can find out God's determination about this. Therefore, we are better to leave the question concerning human destiny only to God, as did John Wesley.

In conclusion, this study expects that interreligious dialogical evangelism may contribute to both the Korean Church, which, in general, takes the exclusivist position toward other religions, and, in particular, to some young Christians, who have a relativistic position toward other religions and their religious truths.

APPENDIX: SURVEY WITH QUESTIONNAIRE

A. General Information

- 1) Gender: (1) Male (2) Female
- 2) Age group: (1) 19-25 (2) 26-30 (3) 31-35 (4) 36-40
- 3) Are you married? (1) Yes (2) No
- 4) Where do you live (city name)? ()
- 5) Your denominations? ()
- 6) Born in a Christian family? (1) Yes (2) No
- 7) How many years have you held a Christian faith? (Please select one)
(1) 1 yr (2) 1-2 yrs. (3) 3-5 yrs. (4) 6-10 yrs. (5) 11-20 yrs (6) >20 yrs. (7) all my life
- 8) Do you participate in a young adult group in church? (1) Yes (2) No

B. View of Other Faiths

- 1) "I am interested in evangelism or mission." (Please select one)
(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
- 2) "In order for people with other faiths to be saved, they must believe in Jesus Christ as the savior." (Please select one)
(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
- 3) "Other religions are not ones of salvation." (Please select one)
(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
- 4) "Other religions are idolatry." (Please select one)
(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree

- 5) “The teachings of other faiths are valuable, but they lack of true truths. They cannot substitute for the gospel of Christianity (Bible).” (Pease select one)
- (1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
- 6) “If an opportunity is given to Christians, they must convert people of other faiths to church.” (Pease select one)
- (1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
- 7) “Christians must acknowledge and respect people with other faiths.” (Pease select one)
- (1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
- 8) “Even if other faiths are different, they have their own truth of salvation.” (Pease select one)
- (1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
- 9) “All religions are different from each other, but all of them are ultimately toward God.” (Pease select one)
- (1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
- 10) “Even if they believe in other religions, they can be saved or go to heaven through their religions.” (Pease select one)
- (1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
- 11) “Christians have to evangelize people with other faiths.” (Pease select one)
- (1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree

12) “Although I respect people with other faiths, I must communicate the gospel to them.” (Pease select one)

(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree

13) “Recognition and criticism toward other faiths are biased and unreasonable in many cases.” (Pease select one)

(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree

14) “The act of damaging Dangun (“the father of Korean”) or Buddha’s statue is thoughtless and not helpful to evangelism.” (Pease select one)

(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree

15) “The one-sided claim of the gospel, for example, loudly speaking ‘Jesus for heaven, or for hell,’ is rather harmful to evangelism.” (Pease select one)

(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree

16) “Catholic priests or liberal Protestant leaders’ participation in other faiths, for example, meditation, or dialogue with people with other faiths has nothing to do with evangelism.” (Pease select one)

(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree

17) “Rather than an exclusionist toward people of other faiths, studying other faiths and culture and communicating the gospel to their culture and language, as long as the Bible allows.” (Pease select one)

(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree

18) “The most effective way of evangelism toward people with other faiths is to show them a true Christian life.” (Pease select one)

(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree

C. Truth Claims

19) “There is no absolute truth, and a view of truth is different from cultures” (Pease select one)

(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree

20) “There is no objective and universal moral standard, and it is different from culture to culture and tradition to tradition.” (Pease select one)

(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree

21) “The open mindset toward other cultures and traditions, rather than claiming that only my culture and tradition is right, is needed in this global period.” (Pease select one)

(1) Strongly Disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree

BIBLIOGRAPHY

- Adler, Elisabeth. "Dialogue in the Second World." *Ecumenical Review* 41, no. 1 (1989): 30-40.
- Adler, Mortimer J. *The Great Ideas: A Syntopicon of Great Books of the Western World*. Encyclopædia Britannica, 1955.
- An, Yanming. "Western 'Sincerity' and Confucian 'Cheng'." *Asian Philosophy* 14, no. 2 (July 2004): 155-169.
- Anderson, Walter Truett. *The Truth about the Truth: De-Confusing and Re-Constructing the Postmodern World*. New York: Tarcher/Putnam books, 1995.
- Aoki, Hideo. "Attitudes toward Non-Christian Religions." In *One Race, One Gospel, One Task: World Congress on Evangelism, Berlin, 1966*, v. 1, ed. Carl F. Henry and W. Stanley Mooneyam, 273-275. Minneapolis, Minnesota: World Wide Publications, 1967.
- Appenzeller, Henry G. "The Report of the Spies" (#139).
- _____. "We Preach Christ Crucified" (#140).
- _____. "Missions in Korea" (#161).
- _____. "Women in Korea" (#166)
http://www.columbia.edu/cu/lweb/img/assets/6398/MRL8_Appenzeller_FA.pdf
- Aquinas, Thomas. *Summa Theologica*. Notre Dame, IN: Christian Classics, 1948.
- Aram, I. "Report of the Moderator to the WCC's Eighth Assembly, Harare, 3-14 December 1998." *Ecumenical Review* 51, no. 1 (January 1999): 52-79.
- Ariarajah, S. Wesley. "Christian Minorities amidst Other Faith Traditions: A Third-World Contribution." *Ecumenical Review* 41, no. 1 (1989): 20-29.
- _____. "The Ecumenical Impact of Inter-Religious Dialogue." *Ecumenical Review* 49, no. 2 (1997): 212-222.
- _____. *Not Without My Neighbour: Issues in Interfaith Relations*. World Council of Churches, 1999.
- _____. "Interfaith Dialogue." In *Dictionary of the Ecumenical Movement*, edited by Nicolas Lossky. Grand Rapids: WCC; Eerdmans, 2002.

- Baker, Donald. "Globalization and Korea's New Religions," In *Korea Confronts Globalization*, ed. Yun Shik Chang, Hyun Ho Seok, and Donald L. Baker, 206-224. New York: Routledge, 2009.
- Barris, Jeremy. "The Problem of Comparing Different Cultural or Theoretical Frameworks: Davidson, Rorty, and the Nature of Truth." *Method & Theory in the Study of Religion* 18, no. 2 (2006): 124-143.
- Bavinck, Johan H. *The Impact of Christianity on the non-Christian World*. MI: W. B. Eerdmans, 1948.
- . *The Church Between Temple and Mosque: A Study of the Relationship Between the Christian Faith and Other Religions*. Grand Rapids, MI: W.B. Eerdmans, 1981.
- Balia, Daryl and Kirsteen Kim, eds. *Edinburgh 2010: Witnessing to Christ Today*. Oxford: Regnum Books International, 2010.
- Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. NY: Orbis Books, 1991.
- . "Evangelism: Theological Currents and Cross-Currents Today," in *The Study of Evangelism: Exploring a Missional Practice of the Church*, ed. Paul W. Chilcote and Lacey C. Warner, 4-17. Grand Rapid, Michigan: William B. Eerdmans Publishing Company, 2008.
- Brueggemann, Walter. *The Covenanted Self: Explorations in Law and Covenant*. Minneapolis, MN: Augsburg Fortress, 1999.
- Butler, Christopher. *Postmodernism: A Very Short Introduction*. New York: Oxford University Press, 2003.
- Byeon (Pyun), Seon (Sun) Hwan. "Buddhist-Christian Dialogue towards the Liberation of the Minjung." *Shinhakwa Saegye (Theology and World)* 16 (1988): 197-247.
- . "Other Religions and Theology." *The East Asia Journal of Theology* 3, no. 2 (1985): 327-353.
- Carson, Donald A. "Maintaining Scientific and Christian Truths in a Postmodern World." *Science and Christian Belief* 14, no. 2 (2002): 107-122.
- . *The Gagging of God: Christianity Confronts Pluralism*. Grand Rapids: Zondervan, 1996.
- Chan, Wing-Tsit. *A Source Book in Chinese Philosophy*. New Jersey: Princeton University Press, 1969.

- Chandran, J. R. "Christianity and World Religions-The Ecumenical Discussion." *The Indian Journal of Theology* 30 (December 1981): 187-203.
- Chang, Yunshik, Hyun-Ho Seok and Donald Baker, eds. *Korea Confronts Globalization*. 1st ed. New York: Routledge, 2008.
- Chin, Peter. "Sociological Analysis on Korean Church Growth"
http://www.strategicnetwork.org/index.php?loc=kb&view=v&id=12250#_ftn2
- Choi, Jai-Keun. *The Korean Church under Japanese Colonialism*. Seoul: Jimoondang, 2007.
- Chu, Weon Yeol. *The Confucian Roots of Fundamentalist Ethos in the Korean Presbyterian Church*. New York: Edwin Mellen Press, 2006.
- Clark, Donald N. *Christianity in Modern Korea*. New York: University Press of America, 1986.
- Coleman, Craig S. *American Images of Korea: Korea and Koreans as Portrayed in Books, Magazines, Television, News Media, and Film*. Elizabeth , New Jersey: Hollym International, 1990.
- Collins, Kenneth J. *The Evangelical Moment: The Promise of an American Religion*. Grand Rapids, MI.: Baker Academic, 2005.
- Cornille, Catherine. *The Im-Possibility of Interreligious Dialogue*. New York: The Crossroad Publishing Company, 2008.
- Covell, Ralph R. "The Christian Gospel and World Religions: How Much Have American Evangelicals Changed?" *International Bulletin of Missionary Research* (January 1991): 12-16.
- Cracknell, Kenneth. *Justice, Courtesy and Love: Theologians and Missionaries Encountering World Religions, 1846-1914*. London: Epworth Press, 1995.
- Craven, S. Michael. *Uncompromised Faith: Overcoming Our Culturalized Christianity*. Colorado Springs, CO: NavPress, 2009.
- Crivelli, Paolo. *Aristotle on Truth*. New York: Cambridge University Press, 2004.
- Davies, Daniel G. "Building a City on a Hill in Korea: The Work of Henry G. Appenzeller." *Church History* 61, no. 4 (1992): 422-435.
- Davies, Daniel M. *The Life and Thought of Henry Gerhard Appenzeller (1858-1902): Missionary to Korea*. New York: Edwin Mellen Press, 1989.

- Derrida, Jacques. *Of Grammatology*. Baltimore: Johns Hopkins University Press, 1976.
- D'Costa, Gavin. *Christian Uniqueness Reconsidered: Myth of Pluralistic Theology of Religions*. New York: Orbis Books, 1990.
- Devanandan, Paul D. "Called to Witness." *The Ecumenical Review* 14, no. 2 (1962): 154-163.
- Dodd, Julian. *An Identity Theory of Truth*. New York: Palgrave Macmillan, 2008.
- Dreyfus, Hubert L and Paul Rabinow. *Michel Foucault: Beyond Structuralism and Hermeneutics*. 2nd ed. Chicago: University of Chicago Press, 1983.
- Drummond, Lewis A. *The Word of the Cross: A Contemporary Theology of Evangelism*. Nashville, TN: Broadman Press, 2000.
- Duraisingh, Christopher. "The Salvador World Mission Conference-Two Sectional Themes." *International Review of Mission* 85, no. 337 (1996): 155-169.
- Dyrness, William A, Veli-Matti Karkkainen, Juan Francisco Martinez, and Simon Chan. *Global Dictionary of Theology*. Downers Grove, IL: IVP Academic, 2008.
- Edward, Rommen and Harold Netland. *Christianity and the World Religions: A Biblical Theology of World Religions*. Pasadena, CA: William Carey Library Publishers, 1995.
- Elwell, Walter. *Evangelical Dictionary of Theology*. 2nd ed. Grand Rapids: Baker Academic & Brazos Press, 2001.
- Engen, Charles E. Van. *Mission on the Way: Issues in Mission Theology*. Grand Rapids: Baker Academic, 1996.
- Erickson, Millard J. *How Shall They Be Saved? The Destiny of Those Who Do Not Hear of Jesus*. Grand Rapids: Baker Pub Group, 1996.
- Farquhar, J. N. *The Crown of Hinduism*. New York: Oxford University Press, 1930.
- Foucault, Michel. *Discipline & Punish: The Birth of the Prison*. New York: Vintage, 1977.
- . *Power/Knowledge: Selected Interviews and Other Writings, 1972-1977*. Ed. Colin Gordon. New York: Pantheon, 1980.
- . *Politics, Philosophy, Culture: Interviews and Other Writings, 1977-1984*. Ed. Lawrence D. kritzman. Reprint. New York: Routledge, 1990.

- Friedman, Thomas L. *The World is Flat: A Brief History of the Twenty-First Century*. 1st ed. New York: Farrar, Straus and Giroux, 2006.
- Gallup Korea. *Hanguokineui Jonggyowa Jonggyoeuishik (Religion of Korean and the Consciousness of Religion)*, 한국인의 종교와 종교의식: 84년, 89년, 97년 04년 조사결과를 비교한 종교연구서), Seoul: Gallup Korea, 2004.
- Geertz, Clifford. *The Interpretation of Cultures, Selected essays*. New York: Basic Books, 1973.
- Geffré, Claude. "Christian Uniqueness and Interreligious Dialogue." In *Christian Mission and Interreligious Dialogue*, edited by Paul Mojzes and Leonard Swidler, 61-76. Lewiston, New York: The Edwin Mellen Press, 1990.
- Geisler, Norman L. "The Concept of Truth in the Inerrancy Debate." *Bibliotheca Sacra* 137, no. 548 (December 1980): 327-339.
- Gifford, Daniel L. "Ancestral Worship as Practiced in Korea." *The Korean Repository* 1 (June 1892).
- Gim (Kim), Heup Young (Yeong). *Christ & the Tao*. Eugene, OR: Wipf & Stock Publishers, 2004.
- Goodall, Norman ed. *Uppsala Report 1968: Official Report of the Fourth Assembly of the World Council of Churches, Uppsala July 4-20, 1968*. World Council of Churches, 1968.
- Grayson, James H. "A Quarter-Millennium of Christianity in Korea." In *Christianity in Korea*, edited by Robert E. Jr. Buswell and Timothy S. Lee, 7-25. Honolulu: University of Hawaii Press, 2006.
- Greer, Robert C. *Mapping Postmodernism: A Survey of Christian Options*. Downers Grove, Illinois: InterVarsity Press, 2003.
- Grenz, Stanley J. *Revisioning Evangelical Theology: A Fresh Agenda for the 21st Century*. Downers Grove, IL: InterVarsity Press, 1993.
- _____. "Star Trek and the Next Generation: Postmodernism and the Future of Evangelical Theology." In *The Challenge of Postmodernism: An Evangelical Engagement*, ed. David S. Dockery, 89-103. Grand Rapids, Michigan: Baker Books, 1997.
- _____. "Participating in What Frees: The Concept of Truth in the Postmodern Context." *Review and Expositor* 100 (Fall 2003): 687-693.

- . *A Primer on Postmodernism*. Grand Rapids, Michigan: William B. Eerdmans, 1996.
- Griffin, David Ray. *God and Religion in the Postmodern World: Essays in Postmodern Theology*. New York: State University of New York Press, 1989.
- Griffis, William E. *Corea, the Hermit Nation*. New Jersey: Scribner's Sons, 1894.
- . *Corea, Without and Within: Chapters on Corean History, Manners and Religion with Hendrick Hamel's Narrative of Captivity and Travels in Corea, Annotated*. Philadelphia: Presbyterian Board of Publication, 1885.
- Griffiths, Michael. *The Confusion of the Church and the World*. Downers Grove, Illinois: InterVarsity, 1980.
- Griffiths, Paul J. *Problems of Religious Diversity*. Malden, MA: Blackwell, 2001.
- Groothuis, Douglas R. *Truth Decay: Defending Christianity against the Challenges of Postmodernism*. Downers Grove, IL: InterVarsity Press, 2000.
- Hardie, Robert A. "Religion in Korea." *Missionary Review of the World* 20 (December 1897).
- Heim, S. Mark. *Salvations: Truth and Difference in Religion*. Maryknoll, NY : Orbis Books, 1995.
- . *The Depth of the Riches: A Trinitarian Theology of Religious Ends*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2001.
- Henry, Carl F. H. "Confronting other Religions." *Christianity Today* 13, no. 22 (August 1969): 31.
- . "Postmodernism: The New Spectre?" In *The Challenge of Postmodernism: An Evangelical Engagement*, edited by David S. Dockery, 34-52. Grand Rapids: Baker Books, 1995.
- Hesselgrave, David J., ed. *Theology and mission: Papers and responses prepared for the Consultation on Theology and Mission, Trinity Evangelical Divinity School, School of World Mission and Evangelism, March 22-25, 1976*. 1st ed. Grand Rapids: Baker Book House, 1978.
- Hick, John. *Problems of Religious Pluralism*. New York: Palgrave Macmillan, 1985.
- Hick, John H and Paul F. Knitter. *The Myth of Christian Uniqueness: Toward a Pluralistic Theology of Religions*. Eugene, OR: Wipf & Stock Publishers, 2005.

- Hiebert, Paul G. *Anthropological Insights for Missionaries*. Grand Rapids: Baker Academic & Brazos Press, 1986.
- . *Missiological Implications of Epistemological Shifts: Affirming Truth in a Modern/Postmodern World*. Harrisburg, PA : Trinity Press International, 1999.
- Hocking, William Ernest. *Re-Thinking Missions - A Laymen's Inquiry after One Hundred Years*. New York: Harper & Brothers Publishers, 1932.
- Hoedemaker, Bert. "Kraemer Reassessed." *Ecumenical Review* 41, no. 1 (1989): 41-49.
- Hoekstra, Harvey T. *Evangelism in Eclipse: World Mission and the World Council of Churches*. Carlisle, UK: Paternoster Press, 1979.
- Holmes, Stephen R. "Evangelical Doctrines of Scripture in Transatlantic Perspective." *Evangelical Quarterly* 81, no. 1 (2009): 38-63.
- Hulbert, Homer B. *The Passing of Korea*. New York: Doubleday, Page & Company, 1906.
- Hunter, James D. *Evangelicalism: The Coming Generation*. Chicago: University of Chicago Press, 1987.
- Hwang, Hong Eyoul. "The Great Awakening Movement of 1907 in Korea, Social Reform and its Implications for the Current Mission and Ministry." *Seongyo wa Shinhak (Mission and Theology)* 18 (2006): 236-238.
- Inglehart, Ronald F. "Modernization and Postmodernization: Changing Korean Society in Global Perspective." *SahoeGwahakgwa Jeongchi Yeongu (Social Science and Policy Study)* 17, no. 3 (December 1995): 137-201.
- John, Wesley. *The Works of John Wesley*. Vol. 6. Grand Rapids, Michigan: Baker Pub Group, 2002.
- International Missionary Council. *Report of the Jerusalem Meeting of the International Missionary Council March 24-April 8, 1928*. Humphrey Milford, London: Oxford University Press, 1928.
- . *The Authority of the Faith- The Madras Series-presenting Papers Based Upon the Meeting of the International Missionary Council At Tambaram, Madras, India December 12th to 29th, 1938*. New York: International Missionary Council, 1939.
- James, William. *Pragmatism: A New Name for Some Old Ways of Thinking: Popular Lectures on Philosophy*. New York: Longmans, Green, 1949.
- Jang, Suk Man. "Historical Currents and Characteristics of Korean Protestantism after Liberation." *Korea Journal* (Winter 2004): 132-245.

- Jaura, Dusan. "Young People in Postmodern Society: A Survey of Spirituality of the Coming Generation in Post-communist Europe." http://citygate.org/files/field_studies/Young_People_in_PM_Society.pdf.
- Jo, Seong Min. "Sicheonju Sasangui Baljeongwa Innaecheonjuuiui Jeongnip (The Development of the Thought of Sichonju and the Establishment of Innaecheonism)." *Cheolhak Nongu (Philosophical Forum)* 3 (1974): 132-141.
- Johnston, Arthur P. *The Battle for World Evangelism*. Wheaton, Illinois: Tyndale House Publishers, 1978.
- Jones, George H. "Obstacles Encountered by Korean Christians." *The Korean Repository* 2 (February 1895).
- . "The Spirit Worship of Koreans." *Transactions of the Korea Branch of the Royal Asiatic Society* 2, no. 1 (1901): 37-58.
- . "Evidences of the Present-Day Work of the Holy Spirit in Korea." In *Students and the Present Missionary Crisis: Addresses delivered Before the Sixth International Convention of the Student Volunteer Movement for Foreign Missions, Rochester, New York, December 29, 1909, to January 2, 1910*, 307-313. Student Volunteer Movement for Foreign Missions, 1910.
- . "The rise of Church in Korea" http://www.columbia.edu/cu/lweb/img/assets/6398/MRL8_Jones_FA.pdf, 1914.
- Kärkkäinen, Veli-Matti. *Trinity and Religious Pluralism: The Doctrine of the Trinity in Christian Theology of Religions*. Burlington, VT: Ashgate, 2004.
- Keel, Hee Sung. "Can Korean Protestantism be Reconciled with Culture? Rethinking Theology and Evangelism in Korea." *Inter-Religio* 24 (Winter 1993): 47-58.
- . "Korean Theology: Past and Present." *Inter-Religio* 12 (Fall 1987): 84-91.
- Kim, Andrew E. "Christianity, Shamanism, and Modernization in South Korea." *Cross Currents* (Spring/Summer 2000): 112-119.
- Kim, Byong Suh. "The Explosive Growth of the Korean Church Today: A Sociological Analysis." *International Review of Mission* 74, no. 293 (January 1985): 59-72.
- Kim, Chong Suh. "Early Western Studies of Korean Religions." In *Korean Studies: New Pacific Currents*, edited by Dae Sook Suh, 141-161. Honolulu, Hawaii: University of Hawaii Press, 1994.
- Kim, Heung Soo. "Is Christianity a Korean Religion? One Hundred Years of Protestant Churches in Korea." *Evangelical Review of Theology* 30, no. 2 (2006): 162-168.

- Kim, James Jin Hong. "Bible versus Guns: Horace G. Underwood's Evangelization of Korea." *Asia Pacific: Perspectives* 5, no. 1 (December 2004): 32-37.
- Kim, John T. *Protestant Church Growth in Korea*. Belleville, Ontario: Essence Publishing, 1997.
- Kim, Joon Ho. "Hangukui Dajonggyo Sanghwange Daehan Yeongu (A Study of Multi-Religious Situation of Korea)." *GangWon Inmun Nonchong* (GandWon Humanity Forum)3 (February 1992): 321-352.
- Kim, Kirsteen. "India." In *An Introduction to Third World Theologies*, edited by John Parratt, 44-73. New York: Cambridge University Press, 2004.
- Kim, Sung Gun. "The Shinto Shrine Issue in Korean Christianity under Japanese Colonialism." *Journal of Church & State* 39, no. 3 (June 1997): 503-521.
- Kim, Sung Ho. "Rapid Modernization and the Future of Korean Christianity." *Religion* 32, (2002): 27-37.
- Kim, Tae Chang. "Toward a New Theory of Value for the Global Age." In *Creating a New History for Future Generations*, edited by Tae Chang Kim and Dator Jim, 319-342. Kyoto: Institute for the Integrated Study of Future Generations, 1995.
- Kinnamon, Michael, ed. *Signs of the Spirit: Official Report of the Seventh Assembly of the World Council of Churches*. World Council of Churches, 1991.
- Kinnamon, Michael and Brian E. Cope., ed. *The Ecumenical Movement: An Anthology of Key Texts and Voices*. WCC Publications, 1997.
- Klostermaier, Klaus. "Dialogue-The Words of God." In *Inter-Religious Dialogue*, edited by Herbert J. Singh, Bangalore: The Christian Institute for the Study of Religion and Society, 1967.
- . "Hindu-Christian Dialogue." In *Dialogue Between Men of Living Faiths*, edited by Stanley J. Samartha, Geneva: World Council of Churches, 1971.
- Knitter, Paul F. *No Other Name? A Critical Survey of Christian Attitudes toward the World Religions*. Maryknoll, NY: Orbis Books, 1985.
- . "Toward a Liberation Theology of Religions." In *The Myth of Christian Uniqueness: Toward a Pluralistic Theology of Religions*, ed. John Hick and Paul F. Knitter, 178-200. Maryknoll, New York: Orbis Books, 1987.
- . *Introducing Theologies of Religions*. Maryknoll, New York: Orbis Books, 2002.

- Kraemer, H. *The Christian Message in a Non-Christian World*. First Printing. International Missionary Council/Harper & Brothers, 1938.
- Kraft, Charles H. *Worldview for Christian Witness*. Pasadena, CA: William Carey Library Publishers, 2008.
- Krieger, David J. "Communication Theory and Interreligious Dialogue." *Journal of Ecumenical Studies* 30, no. 3-4 (Summer-Fall 1993): 331-353.
- Köstenberger, Andreas J. "'What is Truth?' Pilate's Question in its Johannine and Larger Biblical Context." In *Whatever Happened to Truth*, edited by Andreas J. Köstenberger, 19-51. Wheaton, Illinois: Crossway Books, 2005.
- Kvale, Steinar. "Themes of Postmodernity." In *The Truth about the Truth: De-confusing and Re-constructing the Postmodern World*, ed. Walter Truett Anderson, 18-25. New York: Jeremy P. Tarcher/Putnam, 1995.
- Lee, M. "Asian Theology." In *Global Dictionary of Theology*, edited by William A. et al Dyrness, 74-77, Downers Grove, IL: IVP Academic, 2008.
- Lee, Sung Ock. "A Time Like This: Korean Church and the Privatization of Religion." *International Congregational Journal* 6, no. 2 (2007): 43-61.
- Lee, Won Kyu. *Hankookkyoohaewa Sahae (The Korean Church and Society)*. Seoul: Nadan.1989.
- Lessa, Lara. "Struggles within Social Welfare: Restaging Teen Motherhood." *British Journal of Social Work* 36 (2006): 283-298.
- Lewis, James B., and Amadu Sesay. *Korea and Globalization: Politics, Economics and Culture*. 1st ed. New York: Routledge, 2002.
- Lindbeck, George A. *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. Louisville, KY: Westminster John Knox Press, 1984.
- Lindsell, Harold., ed. *The Church's Worldwide Mission: An analysis of the Current State of Evangelical Missions, and a Strategy for Future Activity*. Waco, Texas: Word Book, 1966.
- Marsden, George. *Evangelicalism and Modern America*. Grand Rapids: Eerdmans Pub Co, 1984.
- Marshall, Bruce D. "'We Shall Bear the Image of the Man of Heaven': Theology and the Concept of Truth." *Modern Theology* 11, no. 1 (January 1995): 93-117.
- _____. *Trinity and Truth*. New York: Cambridge University Press, 2000.

- Mason, Edward S. *The Economic and Social Modernization of the Republic of Korea: and Others*. Cambridge, Massachusetts: Harvard University Asia Center, 1981.
- Matthey, Jacques, "Missiology in the World Council of Churches: Update." *International Review of Mission* 90, no. 359 (October 2001): 427-443
- McCallum, Dennis. *The Death of Truth: What's Wrong With Multiculturalism, the Rejection of Reason and the New Postmodern Diversity*. Minneapolis: Bethany House, 1996.
- McDermott, Gerald R. *Can Evangelicals Learn from World Religions: Jesus, Revelation & Religious Traditions*. Downers Grove, Illinois: InterVarsity Press, 2000.
- McGavran, Donald A., *Understanding Church Growth*. Grand Rapids: Wm. B. Eerdmans Publishing, 1970.
- _____. *The Clash Between Christianity and Cultures*. Washington, Washington, D.C.: Canon Press, 1974.
- _____. , ed. *The Conciliar-Evangelical Debate: The Crucial Document 1964-1976*. Pasadena, CA: William Carey Library, 1977.
- McGrath, Alister E. "The Challenge of Pluralism for the Contemporary Christian Church." In *Proceedings of the Wheaton Theology Conference: The Challenge of Religious Pluralism: An Evangelical Analysis and Response (Vol. 1)*, Wheaton Theology Conference, 229-257. Wheaton, IL: Wheaton College and Graduate School, 1992.
- _____. *Evangelicalism & the Future of Christianity*. Downers Grove, Illinois: InterVarsity Press, 1995.
- McIntosh, John. "Biblical Exclusivism: Towards a Reformed Approach to the Uniqueness of Christ." *Reformed Theological Review*, 53 no 1 (Ja-Apr 1994): 13-27.
- Mereweather-Thompson, Cornelius. *Christian Approaches to Dialogue With Other Faith Communities*. New York: Mellen University Press, 1995.
- Middleton, J. Richard, and Brian J. Walsh. *Truth Is Stranger Than It Used to Be: Biblical Faith in a Postmodern Age*. Downers Grove, Illinois: InterVarsity Press, 1995.
- Min, Kyoung Bae. *HanGookGiDokGyoSa (History of Christianity in Korea)*. Seoul, Korea: Christian Literature Society of Korea, 1983.
- _____. "Mission Statistics 1939." *The Korea Mission Field* 37 (1940):15.

- Mohler, R. Albert. "Truth and Contemporary Culture." In *Whatever Happened to Truth*, edited by Andreas J. Köstenberger, 53-73. Wheaton, Illinois: Crossway Books, 2005.
- Moon, Sang Hee. "A Short History of Korean Religion." *Shinhak Nondan (Theological Forum)* 12 (1974): 101-121.
- Moreau, A. *Evangelical Dictionary of World Missions*. Grand Rapids: Baker Academic & Brazos Press, 2000.
- Moreland, James P. "Truth, Contemporary Philosophy, and the Postmodern Turn." *Journal of the Evangelical Theological Society* 48, no. 1 (March 2005): 77-88.
- Muck, Terry C. "Evangelicals and Interreligious Dialogue." *Journal of the Evangelical Theological Society* 36, no. 4 (December 1993): 517-529.
- . "The New Testament Case for Interreligious Dialogue." *Insights* 110, no. 2 (Spring 1995): 7-21.
- . "Interreligious Dialogue: Dialogue and Evangelism." *Buddhist-Christian Studies* 17, (1997): 139-151.
- . "John Wesley's Eighteenth-Century Contributions to the Twenty-First-Century Theology of Religions." In *World Mission in the Wesleyan Spirit*, 93-101. Franklin, Tennessee: Providence House Publishers, 2009.
- Mulder, D. C. "The Dialogue between Cultures and Religions: Kraemer's Contribution in the Light of Later Developments." *Ecumenical Review* 41, no. 1 (1989): 13-19.
- Netland, Harold A. *Encountering Religious Pluralism: The Challenge to Christian Faith & Mission*. Downers Grove, Illinois: InterVarsity Press, 2001.
- Newbigin, Lesslie. *The Gospel in a Pluralist Society*. Grand Rapids, Michigan: William B. Eerdmans, 1995.
- . *Truth to tell: the Gospel as Public Truth*. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing, 1991.
- . "Religious Pluralism: A Missiological Approach." *Studia Missionalia* 42 (1993): 227-244.
- . *Truth and Authority in Modernity*. Valley Forge, PA: Trinity Press International, 1996.
- Nicholls, Bruce J. "The Witnessing Church in Dialogue." *Evangelical Review of Theology* 16, no. 1 (January 1992): 48-65.

- Noh, Geel Myeong. *HanGookui JongGyoUnDong (Religious Movement in Korea)*. Seoul, Korea: Korea University Press, 2005.
- Nottingham, William J. "Cross-Cultural Mission at the Crossroads." *International Review of Mission* 69 (1981): 437-449.
- Oak, Sung Deuk. *Sources of Korean Christianity 1832~1945*. Seoul, Korea: The Institute for Korean Church History, 2004.
- . *The Indigenization of Christianity in Korea: North American Missionaries' Attitudes towards Korean Religions, 1884-1910*. Ann Arbor, Michigan: UMI, 2002.
- Oh, Kang Nam. "Buddhahood and Metanoia: The Buddhist-Christian Dialogue in Korea." *Journal of Dharma (Bangalore)* 20, no. 2 (June 1995): 223-238.
- . "The Christian-Buddhist Encounter in Korea." In *Christianity in Korea*, ed. Robert E. Buswell Jr. & Timothy S. Lee, 371-385. Honolulu: University of Hawaii Press, 2006.
- Okholm, Dennis L., and Timothy R. Phillips, eds. *Four Views on Salvation in a Pluralistic World*. Grand Rapids: Zondervan, 1996.
- Olson, Carl. *Theory and Method in the Study of Religion: Theoretical and Critical Readings*. 1st ed. Belmont, CA: Thomson/Wadsworth, 2003.
- Pachau, Lalsangkima. "Ecumenical Missiology: Three Decades of Historical and Theological Development (1952-1982)." In *Ecumenical Missiology: Contemporary Trends, Issues and Themes*, edited by Lalsangkima Pachau, 29-50. Bangalore, India: The United Theological College, 2002.
- . "Engaging the 'Other' in a Pluralistic World: Toward a Subaltern Hermeneutics of Christian Mission." *Studies in World Christianity* 8 no 1 (2002): 63-80.
- . "Athens 2005: A Missiological Reflection." *International Review of Mission* 94, no. 374 (July 2005): 414-424.
- Park, Yong Gyu. *HanGookGiDokGyoHweiSa 1 (History of the Korean Church 1)*. Seoul, Korea: Life Book, 2004.
- Park, Yong Shin. "Protestant Christianity and its Place in a Changing Korea." *Social Compass* 47, vol. 47 no. 4 (December 2000): 507-524.
- Paton, David M. *Breaking Barriers, Nairobi 1975: The Official Report of the Fifth Assembly of the World Council of Churches, Nairobi, 23 November-10 December, 1975*. SPCK. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1976.

- Perry, Tim S. "The Significance of Hendrik Kraemer for Evangelical Theology of Religions." *Didaskalia* 9, no. 2 (Spring 1998): 37-59.
- Phan, Peter C. *Passing on the Faith: Transforming Traditions for the Next Generation of Jews, Christians, and Muslims*, New York: Fordham University Press, 2006.
- Phillips, Timothy R. and Dennis L Okholm, eds., *Christian Apologetics in the Postmodern World*. Downers Grove, Illinois: InterVarsity Press, 1995.
- Pinnock, Clark H. *A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions*. Grand Rapids, Michigan: Zondervan, 1992.
- _____. *Flame of Love: A Theology of the Holy Spirit*. Downers Grove, Illinois: InterVarsity Press, 1996.
- Pittman, Don Alvin, Ruben L. F. Habito, and Terry C. Muck, eds. *Ministry & Theology in Global Perspective: Contemporary Challenges for the Church*. Grand Rapids: Eerdmans Pub Co, 1996.
- Poe, Harry Lee. *Christian Witness in a Postmodern World*. Nashville, TN: Abingdon Press, 2001.
- Pojman, Louis P., ed. *Philosophy: The Quest for Truth*. 5th ed. New York: Oxford University Press, 2002.
- Putney, Michael E. "Come, Holy Spirit, Renew the Whole Creation: Seventh Assembly of the World Council of Churches." *Theological Studies* 52, no. 4 (1991): 607-635.
- Race, Alan. *Christians and Religious Pluralism: Patterns in the Christian Theology of Religions*. New York: Orbis Books, 1982.
- Rahner, Karl. *The Trinity*. New York: Crossroad Pub, 1997.
- Ramachandra, Vinoth. *The Recovery of Mission: Beyond the Pluralist Paradigm*. Eugene, OR: Wipf & Stock Publishers, 2002.
- _____. "'The Missionary Message in Relation to Non-Christian Religions': The Edinburgh 1910 Commission IV Report and Beyond," www.towards2010.org.uk/downloads/t2010paper04ramachandra.pdf.
- Readings, Bill. "Postmodernity and Narrative." In *Jean-Francois Lyotard: Critical Evaluations in Cultural Theory*, 1:208-240. New York: Routledge, 2004.
- Rhodes, Harry A. *The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A. June 30-July 3, 1934*. Seoul: YMCA Press, 1934.

- Rorty, Richard. *Contingency, Irony, and Solidarity*. New York: Cambridge University Press, 1989.
- . *Objectivity, Relativism, and Truth: Philosophical Papers (Philosophical Papers, vol. 1)*. New York: Cambridge University Press, 1990.
- . *Truth and Progress: Philosophical Papers*. 3rd ed. New York: Cambridge University Press, 1998.
- Ryu, Dae Young. "The Origin and Characteristics of Evangelical Protestantism in Korea at the Turn of the Twentieth Century." *Church History* 77, no. 2 (June 2008): 371-398.
- Ryu, Dong Shik. "Gidokgyo Sasangsa (History of Christian Thought)." In *Hanguk Jonggyo Sasangsa (History of Korean Religious Thought)*, 183-311. Seoul, Korea: The Press of Yonsei University, 1986.
- . "Shamanism: The Dominant Folk Religion in Korea." *Inter-Religio* 5 (Spring 1984): 8-15.
- Samartha, Stanley J. "More than an Encounter of Commitments." *International Review of Mission* 59, no. 236 (1970): 392-403.
- . "Dialogue as a Continuing Christian Concern." *Ecumenical Review* 23, no. 2 (1971): 129-142.
- . ed. *Faith in the Midst of Faiths. Reflections on Dialogue in the Community*. Genève: World Council of Churches, 1977.
- . "Guidelines on Dialogue." *Ecumenical Review* 31, no. 2 (1979): 155-162.
- Samuel, Vinay, and Chris Sugden. "Dialogue with Other Religions-An Evangelical View." In *Sharing Jesus in the Two Thirds World*, edited by Vinay Samuel and Chris Sugden, 122-140. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1984.
- Sandeel, Ernest R. *The Roots of Fundamentalism: British and American Millenarianism, 1800-1930*. Reprint. Chicago: University of Chicago Press, 2008.
- Scherer, James A. "The Mission Focus at the Vancouver Assembly of the WCC." *Missiology* 11, no. 4. (1983):529-531.
- . *Gospel, Church, & Kingdom: Comparative Studies in World Mission Theology*. Eugene, OR: Wipf & Stock Publishers, 2004.
- Scherer, James A., and Stephen B. Bevans, eds. *New Directions in Mission and Evangelization 1: Basic Statements 1974-1991*. New York: Orbis Books, 1992.

- Scott, Michael. "The Truth Conditions of Christian Belief: A Critique of Bruce Marshall," *The Journal of Religion* (2005): 43-57.
- Selvanayagam, Israel. "Interfaith Dialogue." In *A History of the Ecumenical Movement Volume 3: 1968-2000*, edited by John Briggs, Mercy A. Oduyoye, and Georges Tsentsis, 148-174. Switzerland: WCC Publications, 2004.
- Seong, Bak Geol. *Chogi HanGookGamniGyohoe ShinHakSaSangui HyeongSeongGwaJeong YeonGu: Appenzeller wa Choi Byeong Heonul GoongSimuro (A Study of the Formation Procedure of Theology of the Early Korean Methodist Church: Appenzeller and Byeong Heon)*. Seoul: Methodist Theological University, 1996.
- Sharpe, Eric J. "The Legacy of A. G. Hogg." *International Bulletin of Missionary Research* 6, no. 2 (April 1982): 65-69.
- Shin, Kuk Won. "Postmodern Cultural Changes in a Modernizing Country: Conflicts in Mass Media Culture in Korea." *Journal of Communication and Religion* 28 (November 2005): 326-349.
- Sire, James W. *The Universe Next Door: A Basic Worldview Catalog*. 4th ed. Downers Grove, Illinois: InterVarsity Press, 2004.
- Smith, Eugene L. "The Wheaton Congress in the Eyes of an Ecumenical Observer." *International Review of Mission* 55, no. 220 (October 1966): 480-482.
- Smith, James K.A. *Who's Afraid of Postmodernism? Taking Derrida, Lyotard, and Foucault to Church*. 2nd ed. Grand Rapids: Baker Academic, 2006.
- Statistics Korea. *Tonggyero Bon Hangoookui Baljachie (Footprints of Korea through Statistics)*. Seoul: Statistics Korea, 1995.
- Scott, Michael. "The Truth Conditions of Christian Belief: A Critique of Bruce Marshall." *The Journal of Religion* (2005): 43-57.
- Stott, John R. *Christian Mission in the Modern World*. Downers Grove, Illinois: InterVarsity Press, 1975.
- , ed. *Making Christ Known: Historic Mission Documents from the Lausanne Movement, 1974-1989*. 1st ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1997.
- Student Volunteer Movement for Foreign Missions. *The Student Missionary Appeal: Addresses at the Third International Convention of the Student Volunteer Movement for Foreign Missions*. New York: Student Volunteer Movement for Foreign Missions, 1898.

- _____. *Students and the Modern Missionary Crusade: Addresses Delivered Before the Fifth International Convention of the Student Volunteer Movement for Foreign Missions*. New York: Student Volunteer Movement for Foreign Missions, 1906.
- _____. *Students and the Present Missionary Crisis: Addresses Delivered Before the Sixth International Convention of the Student Volunteer Movement for Foreign Missions, December 29, 1909, to January 2, 1910*. New York: The Student Volunteer Movement, 1910.
- Swearer, Donald K. *Dialogue: The Key to Understanding Other Religions*. Philadelphia: Westminster Press, 1977.
- Swidler, Leonard J. *Death or Dialogue: From the Age of Monologue to the Age of Dialogue*. Valley Forge, PA: Trinity Press International, 1990.
- Taylor, John V. "The Theological Basis of Interfaith Dialogue." In *Mission Trends: Faith Meets Faith No. 5*, 93-110. Grand Rapids, Michigan: WM. B. Eerdmans Publishing CO., 1982.
- Tedesco, Frank. "Questions for Buddhist and Christian Cooperation in Korea." *Buddhist-Christian Studies* 17 (1997): 179-195.
- Tennent, Timothy. *Christianity at the Religious Roundtable: Evangelicalism in Conversation with Hinduism, Buddhism, and Islam*. Grand Rapids: Baker Academic, 2002.
- The Institute of Korean Church History Studies. *HanGookGiDokGyoui YeokSa I (A History of Korean Church I (16C.-1918))*. Seoul, Korea: The Christian Literature Press, 1989.
- The Protestant/Orthodox/Catholic Consultation. "Christians in Dialogue with Men of Other Faiths." *International Review of Mission* 56, no. 223 (1967): 338-343.
- The United Methodist Church. *The Book of Discipline of the United Methodist Church 2008*, The United Methodist Publishing, 2008.
- Thomas, Norman E. "Ecumenical Directions in Mission: Melbourne to San Antonio." *Missiology: An International Review* 18, no. 2 (1990): 149-161.
- _____. "Athens 2005: 'Come Holy Spirit-Heal and Reconcile.'" *Missiology: An International Review* 33, no. 4 (October 2005): 451-460.
- Thomas, Robert L. "The Nature of Truth: Postmodern or Propositional?" *The Master's Seminary Journal* 18, no. 1 (Spring 2007): 3-21.

- Towns, Elmer L, Douglas Porter, and Elmer Towns. *The Ten Greatest Revivals Ever: From Pentecost to the Present*. Ann Arbor, MI: Vine Books, 2000.
- Vassiliadis, Petros. "Reconciliation as a Pneumatological Mission Paradigm: Some Preliminary Reflections by an Orthodox." *International Review of Mission* 94, no. 372 (January 2005): 30-42.
- Vidu, Adonis. "Bruce D. Marshall and Realism," *Journal for Christian Theological Research*, no. 10 (2005): 1-20.
- Volf, Miroslav. "'Exclusion and Embrace: Theological Reflections in the Wake of 'Ethnic Cleansing'," *Journal of Ecumenical Studies*, 29:2 (Spring 1992): 230-248.
- Wesley, John. *The Works of John Wesley*. Grand Rapids, MI: Baker Books, 1996.
- World Council of Churches. *The New Delhi Report*. New York: Association Press, 1962.
- _____. *The Uppsala 68 Report*. Geneva: World Council of Churches, 1968.
- _____. "Report of the Programme Guidelines Committee: As Adopted." *International Review of Mission* 88, no. 348-349 (January-April 1999): 128-134.
- _____. *You Are the Light of the World: Statements on Mission by the World Council of Churches 1980-2005*. Geneva, Switzerland: World Council of Churches, 2005.
- White, James Emery. *What Is Truth?: A Comparative Study of the Positions of Cornelius Van Til, Francis Schaeffer, Carl F.H. Henry, Donald Bloesch, Millard Erickson*. Nashville, TN: Broadman & Holman Publishers, 1994.
- Wilson, Fredrick R., ed. *The San Antonio Report: Your Will Be Done Mission in Christ's Church*. World Council of Churches, 1989.
- Wong, Joseph H. "Anonymous Christians: Karl Rahner's Pneuma-Christocentrism and an East-West Dialogue." *Theological Studies* 55, no. 4 (1994): 609-637.
- CWME. "The message of the Commission on World Mission and Evangelism of the World Council of Churches." *Ecumenical Review* 16, no. 3 (1964): 304-323.
- World Missionary Conference. *Missionary Message in Relation to Non-Christian Religion . Report IV*. Edinburgh Oliphant, Anderson & Ferrier, 1910.
- _____. *Report of Commission I; Carrying the Gospel to All the Non-Christian World; With Supplement: Presentation and Discussion of the Report in the*. New York: Fleming H. Revell Company, 1910.

Yates, Timothy. *Christian Mission in the Twentieth Century*. New York: Cambridge University Press, 1996.

Yi, Chan Soo. "Hanguk Boolgyowa Geuriseudogyo Gwangyeui Yeoksa" ("History of Relationship between Korean Buddhism and Christianity"). *Jonggyoui Gyoyookhak (Education of Religion)* 19 (2004): 197-222.

Yi, Jeong Duk. "Globalization and Recent Changes to Daily Life in the Republic of Korea." In *Korea and Globalization: Politics, Economics and Culture*, ed. James Lewis and Amadu Sesay, 10-35. New York: Routledge, 2002.

Yun, Seong Beom. "Bokeum Tochakhwae daehan Jeonihae" ("Pre-understanding for Gospel Indigenization"). *Christian Thought* 7, no. 6 (March 1963).

———. *Hanguokui Jonggyo Moonhwawa Hanguokjeok Gidokgyo (Religious Culture of Korea and Korean Christianity, Yun Seong Beom's Complete Collection 1)*. Seoul Korea: The Methodist Theological Seminary Press, 1998.

———. "Hwanin, Hwanung, and Hwangeomeun gaut Hananimida" ("Hwanin, Hwanung, and Hwangeom are namely God"). *Sasanggye (Thought World)* (May 1963): 258-271

Rate of urbanization,

http://www.kostat.go.kr/nso_main/nsoMainAction.do?method=search&catgrp=ns_o2009&catid1=k09__0000&catid2=k09i__0000&forward=search

"The Korean Repository 3." <http://www.google.com/search?hl=en&client=firefox-a&rls=org.mozilla:en-US:official&hs=zMW&q=the+Korean+repository+3&start=50&sa=N>.

